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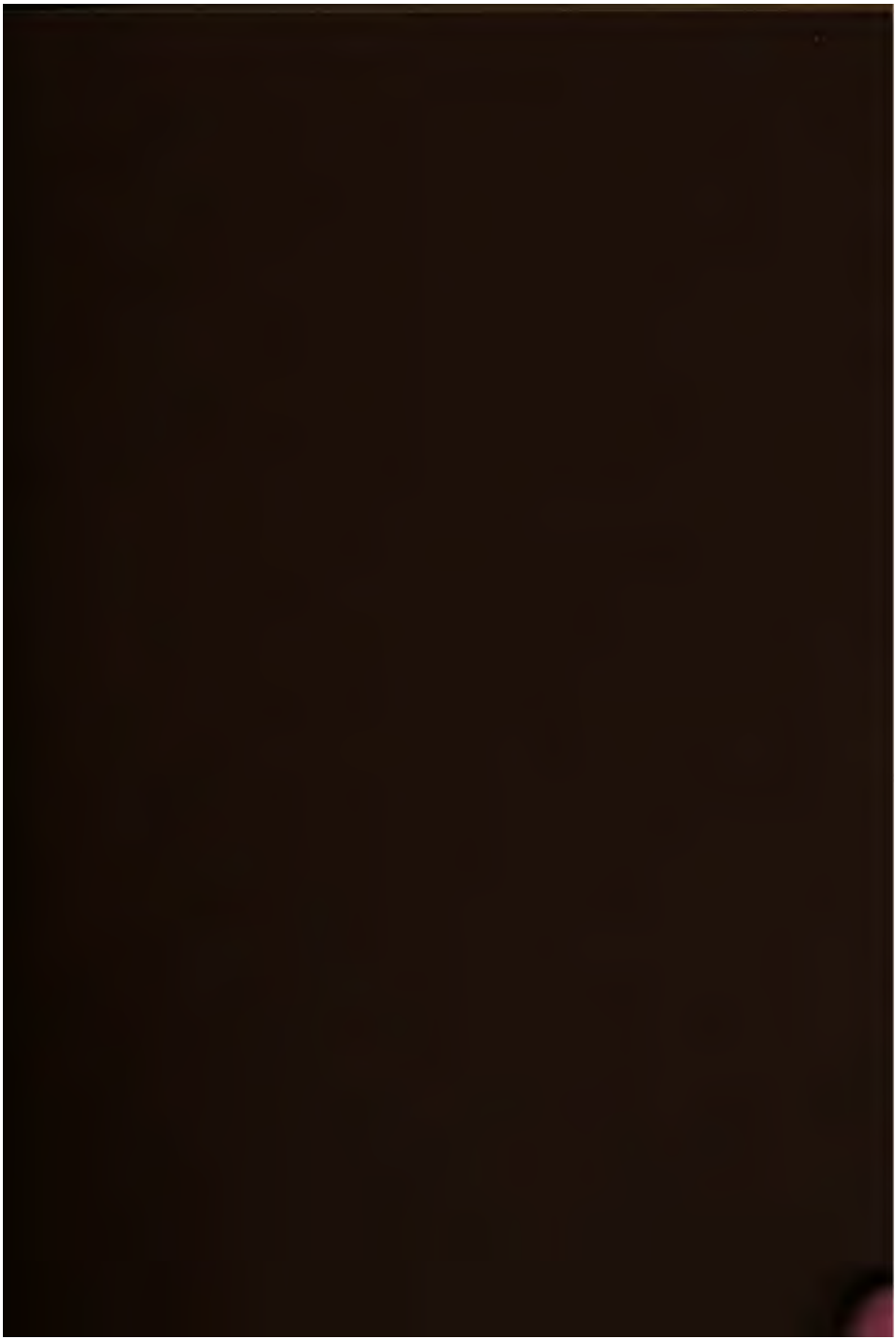
—OF—

UNIVERSITY OF MICHIGAN.

PRESENTED BY

the author per Prof. Thomas

Jan 27, 1894



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IMPARTIAL INVESTIGATION

INTO THE

43924

REASONABLENESS OF THE DOCTRINES OF CHRISTIANITY.

BY

PROF. E. SCHULTZ.

PUBLISHED FOR THE AUTHOR.

PHILADELPHIA:
LUTHERAN PUBLICATION SOCIETY.

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PREFACE.

WRITING this book I have had three objects in view. The first is, to represent to my own mind the reasons that can justly be said to support or to bear against the fundamental doctrines of Christianity. The second is a desire, innate in every sympathetic human heart, to have others share the convictions of my own mind. The third is, to leave as the fruit of my own life, labor and experience, something that may be called a permanent gain for truth in its highest sense.

As far as the first is concerned, this work is the result of an average lifetime of study and teaching. Brought up under the immediate teaching of one of the most eminent theologians of the orthodox church in this country, Dr. C. F. W. Walther, of St. Louis, Mo., my inmost thoughts and longings have always remained in the direction of spiritual growth. Having brought with me into this world a skeptical and critical disposition of mind, I could not be satisfied to accept doctrines without being thoroughly convinced of their reasonableness. As far as thirty years of my active and mature life are concerned, they have been spent in study, in research, in thought, and in busy usefulness, both as teacher and business man.

When I was twenty years of age, I conceived the thought of writing such a book as this; but I determined, at the same time, to wait till my mind was fully satisfied with every position I should take. The process of coming to a conclusion has been a slow one, because it was necessary to go over the whole field of

human thought in almost every department of knowledge, and to enter into the spirit of almost every direction of scientific and theological investigations. The result is a small volume; but I feel satisfied with the result, as far as my own convictions are concerned.

I feel satisfied that I have found, by my own labor and honest striving, under the blessings of an all-wise God, what I could not receive from any other man, the clear, rational conviction of the truth, as it is found in the religion of Christ. This conviction I wish others to share with me. Not that I expect to convert great masses of unbelievers by logical argument; but I believe that I have furnished a lever, by means of which one of the rocks of stumbling, misunderstood science, can be moved out of the track of spiritual advancement. I believe that I see the truth more clearly than ever, and I want others to share in my happiness.

That this light, as far as my labor in it is concerned, may not be in vain, is the immediate reason for writing this book. I am confident the reading of it will confer a blessing upon others, as the writing of it has been a blessing to me.

WELLERSBURG, PA., *February 25th, 1892.*

IMPARTIAL INVESTIGATION.

CHAPTER I.

THE QUESTION.

BEYOND the question, "What shall we eat, what shall we drink, wherewithal shall we be clothed?" has always loomed the question, "What shall we believe?" And from the right or wrong solution of this question, the greater part of mankind have always believed their weal or woe to flow.

How deeply mankind has always felt this, and how deep-seated this belief has always been, we learn from the fact that at all times, and among all nations, a truthful man, a man that always speaks the truth as far as he knows, and acts accordingly, has always been considered the highest type of man. Truth and welfare have, somehow, always been inseparably connected in the general sentiment of all nations.

We find one of our best men to say, that he is the real benefactor of mankind who makes two blades of grass to grow where there was one before; but, at the same time, the great mass of mankind that have progressed beyond the mere animal stage of existence, have looked to either philosophy or theology for a true answer to the question, "What shall we believe?" as for the greatest benefit that can accrue to mankind.

Somehow, the words of the Great Teacher, "The truth shall make you free!" have been the fundamental maxim of the creed of every thinking man that ever

came into this world, be he named Christian or infidel, Jew or Mohammedan, Pagan or Agnostic. It is imbedded so deeply in the innermost and unconscious working and yearning of every human soul, that the most untutored savage, yes, even a little child, just beginning to have the common mental conceptions of things about him, needs but hear it expressed, and he will give immediate and honest consent to it. And the greatest philosopher, or the deepest theologian, never hopes, or wishes, to get beyond these two—the deepest knowledge of the truth, and the greatest freedom of action, one controlling the other.

Even Pontius Pilate admitted this, when Christ said: "For this cause came I into the world, that I should bear witness unto the truth." But he did not believe that the truth had ever been found—at least he had no faith in anything as truth, or anybody as a teacher of truth; and so he dismissed the matter with the sneering question: "What is truth?" This is also the position of a large part of mankind. They do not know what to believe and accept for truth, and yet they would give a large share of their possessions, if they could be convinced of the truth in regard to the problems of life and death.

There is another part of humanity. They are certain they have found truth; but it is mostly a denial, and not a knowledge. The truth they have found, or think they have found, is concerning the present visible and tangible world, and their conclusions are drawn from such facts as their minds have grasped. Everything beyond this they deny as untrue, or at least extremely uncertain and unknowable. The great questions that have ever most deeply moved humanity, of the invisible spirit life and the hereafter, they leave untouched, as either superstitious or unanswerable.

A third class of humanity is formed by those who believe in some religion as true. And since Christianity is now conceded to be the highest type of religion by the great majority of Americans and Europeans, the mentally best developed part of mankind, we will speak of Christianity as the representative religion.

This gives us three classes, divided in reference to their belief in truth. The first are seekers after truth, uncertain what to believe. The second are philosophers, or men of practical life, who are satisfied with such truths as they have derived by experience and deduction from this material world and its abstractions; and they deny everything else. The third class are believers in revealed religion.

There is no difficulty in recognizing these three classes. People like to express their doubts or their convictions; and where they do not speak by words, they do by actions. We will scarcely find any rational human being that does not belong to one of these three classes.

The doubters are a large class, and probably the largest of the three; for honest doubt shows a mind not satisfied with itself and its attainments, a mind seeking or longing for the truth, or an assurance of the same. Even the most system-bound and theoretical philosopher, and the most devoted Christian, will at times be assailed by doubts and uneasiness in regard to his knowledge of and faith in the truth as he understands it. It is the experience of all mankind, that we see as through a glass, darkly; that we know in part only. What we call the truth of matters and things about us and in us, is as yet a veiled deity, of whose general outline we get a few glimpses, some more and some less, but whose fully revealed face, form and size no man has as yet seen.

Even the skilled artisan and craftsman knows, and no one better than he, that there is much yet to be learned in his profession. The shrewdest and most successful business man and speculator knows, that most of his transactions are not based on well understood laws and foreseen inevitable consequences, but on shrewd guesses and successful ventures. The philosopher knows better than any other man, that back of his investigations, his theories and systems, there is an unfathomable something, the spiritual side of material nature, the real life, force and energy of this universe—that which contains, or makes possible, consciousness, feeling and personality, beyond his power to investigate.

The Spencerian philosopher calls it "the unknowable." The idealistic philosopher says that this intangible something is all there is of creation, and that the facts and forms of nature, as we know them, are but the ideas and transient forms of a universal consciousness, the only real existence. The materialistic philosopher, like the Sadducee of old, denies the existence of anything but molecules and atoms, without any spiritual side to them, except the power of attraction and repulsion.

But the common every-day man, that mostly makes up the millions of human beings inhabiting this terrestrial globe, feels and knows, beyond any dispute or peradventure, that he has responsibilities resting upon him to which he has not done justice; that there are laws of nature and morality with which he has not complied; that his inmost nature, and that of every other man, is selfish, and not in genuine honest sympathy with the highest and best interests of the world. He feels that, somehow, he and every other man is made responsible for these broken laws and selfish acts; for a great share of his own and the world's

misery and suffering is directly and indirectly caused by them.

The common every-day man also feels, like the Spencerian philosopher, that this consciousness within him is something essentially different from his body and the visible, tangible world about him; and that this conscious something is in intimate relation to his own personality. He calls it a soul, a spirit, for lack of any other name. He does not know what it is, nor the mode of its existence. Does it die when the body dies? Does it leave the body at death and retain its own personality? If it exists after death, what will be its condition? Will it have to bear the consequences of its own deeds, the same as it did while in the body? And if so, what will be its condition? These are questions that call for an answer in the life of every thinking man, and he can not escape them. They make him long and seek for the truth in order to answer them.

The common every-day man also feels as an unsolved problem, what the idealistic philosopher has evolved into a system. He feels that back of this visible universe, and back of his own personality, there is a universal power, a something that is not identical with himself and the universe, and yet is its real source and sustaining power; that this something is not of a material nature, and can not be defined and described by him. He feels, also, that this spiritual, immaterial power is not only the source and sustainer, but also the lawgiver of the universe; that whatever we find of law, material and moral, must proceed from this source, and that there can be no law except from this source.

But is this universal creative power self-conscious as we are? Has it a personality similar to ours? And if so, does he take personal notice of us and of every part of the universe? Is our disobedience of his

laws a personal matter and a personal offense? What are our true relations to this great power? Does our conscience and fear of punishment and of evil to come speak the truth, or is it a foolish and useless fear?

These are thoughts that have always intruded themselves upon the great mass of mankind; and every nation, as far as we know, has always tried to satisfy these questionings by national or general systems of religion. The Christian religion offers an answer to all these questions and to many others, claiming as their-origin not common consent nor philosophical investigations and reasoning, but supernatural inspiration, coming from the source and creator of all things.

The question now comes up: Can this claim be substantiated, and are these teachings in harmony with the known laws of the universe and of human reason? If so, we can not but accept its teachings as true, provided we can understand them or have any capacity for understanding them. If they are beyond our capacity, we are in the same position as the Spencerian philosopher—they are to us unknowable.

If things in this world are so connected and related to each other, that as far as man can see, there is a continual succession of causes and consequences, so that nothing can be conceived as part of this universe but what has its antecedent cause, and is again the cause of something else, the mind of man must be capable of tracing things to their antecedent causes, or it would not be adapted to the comprehension of this world. So there must be a possibility for us to decide and establish beyond a doubt whether the teachings of the Christian religion are in part, or none, or all of them, produced in the manner of cause and consequence, as all other phenomena, that is, in a way we call natural; or whether there is a break in the chain of natural causes, opening the door for a new and supernatural manifestation.

In order to give our judgment in this matter, we ought to understand clearly what we mean by speaking of natural causes and a natural chain of consequences. The word consequence is easily understood. It means something that follows, that takes place after another and preceding occurrence. One of its distinguishing features is time. Only what is second in time can be a consequence; therefore, only what precedes in time can be a cause. Necessary consequences are those occurrences which, according to universal experience, invariably take place after certain other occurrences. There is no such a thing as a cause standing alone in nature, for the reason that a cause can only be where something follows to make it a cause, just as nothing can be first where there is no second. If we wanted to find a name for anything or any occurrence that does not change in the course of time or that has no consequent, we would have to call it "absolute existence," but such a thing has never yet been seen by any man in the course of nature. This following each other of two occurrences, or this change, is all we know of cause and consequence. We speak of forces in nature producing this change, and of natural laws according to which these occurrences take place; but all we know about these forces and laws is that we see a change taking place, and we say, there must be something to make this change, and we call this something "force." We know absolutely no more about it. Again, we see the same occurrence take place invariably under identical circumstances, and we call it a law of nature, and this is all we know about natural laws.

Let me give a few instances to make this clear. I see by my thermometer that the air is cooled considerably below the freezing point. I set a shallow dish with water into this air, and it will not be long before

the water is changed to ice. A substance has changed its form and most of its qualities. In this series of events, I call the cold condition of the atmosphere the cause, and the change of the water into ice the consequence. My experience, and the experience of all the world, as far as I have learned it, teaches me that, under the same circumstances, the same change of water into ice will occur without fail. I then call it a law of nature, that cold under 32° F. will cause water to change into ice.

But let me change the circumstances in the least. Let me put some salt into the water, and the change will not take place. The same cold in the air will not now be the cause that it was before—it will not freeze the water. This I also find to be invariably the case, and so I say it is a law of nature, that salt will prevent water from freezing. Again I make the cold very intense, and the water will freeze notwithstanding the salt. So the cold has again become a cause, and the changing of water into ice a consequence, as before. Now I say it is a law of nature that intense cold will freeze water even with salt in it.

What has this experiment taught me about cause and consequence, and about laws of nature? Only this, that where I see a change take place under certain circumstances, I call one or more of the attendant circumstances the cause, and the change I call the consequence, and the whole process I call a law of nature, because my experience and the experience of all other men, as far as I can learn, has taught me that the same circumstances, if undisturbed, will always produce the same results. So we see that all we know about causes and laws of nature is that certain things occur invariably in the same order of time. We see, hear and feel the changes. Our senses and our conclusions inform us of them. We see also, that

these changes are without stop or exception, and that there is no such thing as permanence in nature. But of the power, the force back of this change and which produces it, we know nothing. Our natural life, our business, our science, our experiments, our arts, our systems, our words, thoughts and language, our ideas and conceptions of every kind, deal only in outward forms, changing, fleeting shows and shadows, like a moving panorama; but the inner substance, the moving force, ever evades us.

One thing only, if we can call it a thing, is stable, and unchangable in our natural experiences, and that is the unbroken regularity with which these changes occur. The same cause will produce the same effect. This is the unchangeable law of the universe, as far as any man has investigated and found out. Law is the only permanent thing in nature. Even atoms are now supposed to be compounds, and only things of the imagination. A working theory demands them, and for that reason they are taught, but not believed, like the negative and positive fluid in electricity. Every natural philosopher uses these terms, because we must have some term and explanation; but no philosopher believes in the actual existence of such a fluid. He can say what it does, but not what it is.

I think it is now clear what is meant by natural causes, namely, an established order of changes, without any known variation, so that the same combination of circumstances will invariably be followed by the same changes, called consequences, and also effects.

The question has been asked, can we prove that the professed truths of the Christian religion have been supernaturally revealed in a manner different from the established course of cause and consequence? Before we proceed to the answer of this question, we must again stop and ask—How can we know whether any

professed truth, fact or doctrine is derived from, or produced by, the established course of nature?

We call those things natural, which we can explain by what we know of nature. But an *explanation* of anything that is unknown, can only be given by naming anything like it that is known. If I say, "An asteroid is a small earth, or a rock, that flies through space similar to our earth," I have given an explanation. Asteroid is the supposed unknown thing, and the earth, a rock, and the motion of our earth through space, are the things I use for comparison or explanation. A *definition* is also nothing but a comparison, or a naming of something like the thing defined, and a statement of its uses, qualities, properties, peculiarites and differences, which statement is again but a list of known things and qualites like what is found in the thing to be defined. All our *knowledge* and our *science* is nothing but the ability to speak or think of things as known to us. That means that we have had experience of the same or similar things before. All our *classifications* and *systems* mean nothing else, than that we join in series or groups those things that have more or less similarity. Those having the greater similarity will form the smaller groups, as mosses, grasses, trees; and those having less similarity will form the larger groups, such as plants, animals, earths.

Even the most refined, rounded and perfected system of *philosophy* or *metaphysics* is nothing, and can be nothing, but names of things or of abstractions, joined in such a way as to follow exactly the natural course of causes and consequences, or of natural *deduction* or *induction*. That is, we think, write or speak of things in the same order in which nature makes them or has made them follow each other. A system is built by *deduction*, if one or more facts are taken, and their consequences are traced and described, until we reach

the desired end. A system is built by *induction*, if we take a number of facts and trace them backwards to their causes, in the order nature has given them, until we reach the desired single fact or starting point.

Some writers use both methods in developing their system. Herbert Spencer, for instance, in his "Psychology," first describes a few simple facts of nerve structure in the lowest and simplest animals, and proceeds until he reaches man with all his varied mental phenomena, tracing the course of natural growth from the simplest to the most complex, and thus he builds up his system. Then he traces the same course backwards, starting with the mental phenomena in man, tracing them to their causes, until he reaches his first starting point, the simplest nerve cell, keeping as close to the course taken by nature as he is able to do it.

Even the much boasted *logic*, which is looked upon as the most infallible guide to truth, is nothing but a statement of what we know of the course and facts of nature. It can teach us nothing new whatever. Let us take this example of a direct logical conclusion. "All men are mortal—I am a man—therefore I am mortal." Here we have first the general statement, then the special statement, and then the deduction. Have I learnt anything new by making the final deduction? Certainly not; for I am part of all men, and the first statement tells me more than the final deduction. The truth or error is in the statement made. Is it true that all men are mortal? How do I know that all men are mortal? I have seen but few men die; but I have seen many men that have not died. From my own experience, and with the rules of logic, I would have to reason this way: The great majority of men that I have ever known have never died, and I do not know, from my own experience, that they will ever die. I am one of this great majority of men.

Therefore, I do not know, from my own experience, that I will ever die. This is evidently correct reasoning and logical; but has not my experience and the strictest rule of logic led me rather away from than towards the truth?

We see, therefore, that neither our own experience alone, nor logic, nor systems, nor definitions, nor explanations, neither deductions nor inductions, can be relied upon to guide us without fail in our judgment as to what is natural and what is supernatural. There is nothing left to base our judgments on but a correct and full understanding of the true course of nature. The naked facts and processes of nature alone can guide us. This includes every fact of animate and inanimate nature, and of human experience, in thought, sentiment, and feelings. Nothing that ever happened can be omitted as a guide to our judgment. Only he can in every case, and without fail, say what is natural and what is supernatural, who has knowledge deep enough to understand all laws, processes and facts of nature, and a mind vigorous enough to inspect and review every one of them without omission, before he can pronounce a fact supernatural, and not according to the regular course of nature.

But such a man has never lived, as far as we know, and none of us has either such perfect knowledge or so vigorous a mind. We can, therefore, not rely with absolute certainty upon our knowledge of nature, to say what is natural and what supernatural. We must be satisfied with some other criterion to base our judgment upon, or we must call everything supernatural that can not be explained by our limited knowledge of nature, her laws and processes. The latter is the course adopted by superstitious people; while those that do not believe in revealed religion usually go to the other extreme, and declare everything that

ever happened to be in the regular course of nature, whether they understand it or not.

Christianity claims to have another criterion by which to judge of the supernatural origin of her doctrines, and of certain facts proclaimed by her as true. This is a supernaturally inspired faith, a God-given faith, as she calls it. This supernatural faith is claimed as a criterion, not only to tell us what is right or wrong in regard to truths of morality and perfect living, and of our relations to an almighty and controlling power, but it is claimed as a convincing and sufficient guide in matters of theoretical speculation and of historical facts. By means of this faith, we are told, every Christian is convinced that the matters contained in the writings of the Bible are absolutely true, both in regard to their moral teachings, their historical matters, and their promises of future things.

We are told in the letter to the Hebrews, x. 3: "Through faith we understand that the worlds are framed by the word of God, so that things which are seen were not made of things which do appear." And in the sixth verse of the same chapter we are told: "Without faith it is impossible to please him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. i. 1: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In the second epistle of Peter, i. 20–21, we are told; "Know this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." If it is not of private interpretation, it can only be a matter of faith.

The Bible gives us also a definition of this faith, so

that we cannot doubt in the least what Christianity means by that faith, upon which she bases her judgment, when she claims a supernatural origin for her doctrines and professed truths. In Heb. xi. 1, we find this definition: "Faith is the substance of things hoped for, the evidence of things not seen." This is the translation as given by the common English version. Luther, in the German translation, gives it: "Faith is a sure confidence in things hoped for, not doubting the things we do not see." In St. John viii. 31, 32, we find these words: "Then said Jesus to the Jews which believed on him: If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth." St. John vii. 17: "If any man will do his (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

We see, then, that this faith, which is to the Christian the evidence of truth, so that he has a sure confidence and does not doubt, but judges the doctrines of Christianity to be true and supernaturally revealed, relates to the condition and disposition of his will. He that *will* follow the teachings of Christ; he that *will* accept the teachings of the prophets as coming from God, and not by the speculation of man; he that *will* believe, shall have the power to believe and not doubt. This is the clear doctrine of the Bible. Jesus said to Nicodemus, St. John iii. 19: "This is the condemnation, (literally, judgment), that light is come into the world, and men loved darkness rather than light." "For everyone that doeth evil hateth the light." The change of this *will*, so that men love the light of his truth and doctrine rather than to hate it, he calls in St. John iii. 3, 7: "To be born again." "To be born of the spirit." He also says, that this change comes as "the wind bloweth; thou hearest the sound thereof, but canst not tell whence it cometh and

whither itgoeth: so is every one that is born of the spirit."

According to the doctrines of Christianity, there can be no true judgment given, unless a man has an honest will and disposition to accept the doctrines of the Bible, and unless he has also, in addition to this, personal experience of these professed truths. Not as merely speculative and clearly comprehended, but as a real honest life and genuine love of them. This love must also be not merely idealistic and poetical, as only a love of the beautiful; but it must be a love of beings that exhibit, represent and reveal these truths in a living reality—a love of God, of Christ and of every man and being, as far as there is any of this truth in them. In other words, only a true Christian can give a true judgment in this matter, because no one else has the experience to judge from. This is the doctrine.

So then, in following the Christian rule, we are led to confront the same difficulty that we met in following the strictly philosophical rule. Science and philosophy say, Before you can judge what is natural and what is not in every case, you must first make yourself acquainted with every true fact, law and rule in nature, otherwise you may pronounce something supernatural, and not in conformity with nature's laws, simply on account of your ignorance. For as long as there is anything about nature that you do not know, you can not be sure about what is natural and what supernatural, and your judgment is unreliable.

Christianity says, You must possess undoubting faith and confidence in and an actual experience of my doctrines and professed truths, before you are able to judge of their supernatural character. That is, the love that I teach must actually be the controlling power of your life; my promises of future happiness must be

your honest and sincere expectation; the spiritual realities that I teach must be actual realities to you, the foundation upon which you build all your hope of deliverance from sin and its consequences, and your final attainment of perfection, must be the coming of Christ into this world, his life, suffering and resurrection. Unless you have such an actual experience of the truths I teach, you are not capable of judging whether my doctrines are natural or supernatural, whether man has brought them forth out of himself or whether God has revealed them beyond the natural powers of man.

There does not seem to be any middle ground for a doubting and investigating man to stand upon. Like Archimedes, he can not find any fulcrum to rest his judgment, in order to raise his doubts. And yet the world is full of doubters and seekers after the assurance of what is truth. Can there be no way opened, no escape devised, out of the castle and dungeon of doubt? Can truth not be made to appear in her true light of soul-satisfying certainty? Must she always wear the garb of a beggar, asking for charitable consideration because she can not find her pedigree to show her true origin?

Let us ask advice of both science and religion for a way out. What do they say? Science says, You must make yourself acquainted with nature and her laws as much as you possibly can, you must read and study and investigate, you must learn her laws and processess from whatever source you possibly can. Put yourself abreast with the newest and best thought of the times. Do not rely on any man's judgment, but judge for yourself. Be not afraid to have your own ideas about matters and things. Then, after learning all you can, make up your mind to the best of your ability; but do not think yourself infallible or beyond

the possibility of a mistake. Always be willing to review your judgment. "Prove all things, hold fast that which is good."

Christianity gives us substantially the same advice. St. Paul says to the Romans, x. 17: "Faith cometh by hearing, and hearing by the word of God." He also praises the Bereans, in Acts, xvii. 10, because they "searched the scriptures daily, whether those things were so." Christ also tells the Jews to "search the scriptures," St. John v. 39. St. Paul says also in 1 Thess. v. 21: "Prove all things, hold fast that which is good."

Here we have a perfect agreement between Christianity and science in pointing the doubting man the way to find the truth. The advice is: Read the Bible, read history, read nature and her teachings, be honest in your search, be open to conviction, learn all you can, and rely on no man's judgment but your own. Whatever you find to be the truth, hold it fast, and remember that only to the honest heart will God reveal the truth. Therefore, throw prejudice and stubbornness and pride of learning aside. Truth is written in ancient characters. The truths of nature are written in characters as old as the hills, and the books of the Bible are written in languages dead long ago. History is written in pyramids and ruins and things of the past; therefore it takes patience and earnest work to decipher and read them. And if the work is honestly done with a pure and simple heart, and for truth's sake, it will be verified what we are told in the sermon on the mount: "Blessed are the pure in heart, for they shall see God!"

The answer will be made that very few have the opportunity or the capacity for doing that kind of work. True enough; only the man that makes science, or theology, or both, his life-work, will have

the opportunity for entering into this through investigation; but the average laborer, or man of business, or even scholar, will have to be satisfied with such information as he can pick up, and content himself with such honest use as he can make of it. It is therefore not advisable for such a man to harrow up his doubts and difficulties any more than will naturally come to him without his seeking. Let him attend to his daily duties conscientiously and diligently; let him be honest and truthful towards himself and everybody else; let him use his spare time for self-improvement, and let him, without prejudice and without partiality, listen to and hear such instructions as he can get, both in science and religion; let him observe the commandment: "Thou shalt keep holy the Sabbath-day," and the Spirit of truth that is ever going through this world, as the wind does, whose sound you hear, but do not know whence it cometh and whither it goeth, will also kindle in him a faith and conviction of "what is truth." It is as St. Paul says; "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

There has at all times been much said about the conflict between science and religion; and usually the lower in vice and malice, or the more ignorant and superstitious a man is, the more will he shout the war-cry and swing the tomahawk. It is with this conflict as it is with all wars and fighting in this world. We fight for truth, for liberty, for right, for our possessions, homes, families and friends. But if both parties had at all times been willing, or even able, to listen to the voice of truth and right, to the genuine interests of liberty, possessions, homes, families and friends, there never would have been a conflict in the world. So, if both parties had really understood the truths and true

interests of both science and Christianity, there would be no conflict possible; for the two do not conflict except through ignorance and misinterpretation.

I know very well, that very learned men on both sides are named as standing at the head and front of this conflict, as leaders in this religious war; but in most cases these learned men are either misunderstood or misrepresented. Men of science that follow their scientific investigations quietly, conscientiously and fearlessly, and write down the facts they have found, are cried up by the ignorant opponents of Christianity as leaders in the war. But there is nothing farther from the truth, than that such men are fighting true Christianity, or that their investigations have any hostile tendencies. They are simply reading and interpreting the grand old book of nature, and telling the world what they have been able to decipher. This false cry is taken up by the ignorant among the defenders of Christianity, and especially by the ignorant, prejudiced, common clergy, many of whom have never read a single book written by the men they are thundering against in their pulpits. All they know about them is hearsay, or short and misrepresenting abstracts in theological periodicals, written by men like themselves.

On the other hand, scientific men are led astray by such hue and cry, and knowing little about the genuine doctrines and spirit of Christianity, they mistake this theological furor for the spirit of Christ, and the pretensions of bigotry for the doctrines of the Bible. They do not know, or forget, that the Bible extends the hand of peace to all the world and says, Job xxxviii. 2, 3: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." . . . "Come now, let us reason together, saith the Lord." Isaiah i. 18. The spirit of honest and

conscientious investigation is what the true, invisible Christian church has always fostered, and for the free exercise of which science is indebted to her at present. The ignorant rabble in the visible church, under the leadership of priests, Levites and Pharisees have always cried "Crucify, crucify!" but the genuine disciples have at all times simply proclaimed the truth, and then, when called to account for it, said as Luther did at Worms: "Here I stand; I can not do otherwise, so help me God! Amen!"

But enough has been said to give a clear insight into the difficulties in the way of this investigation, and to point out the principles upon which we must proceed, in trying to find what truth there is in the professed doctrines and facts of Christianity. The way before us will be over a difficult and dangerous territory. For, although the fundamental truths of Christianity can be easily apprehended by a simple and childlike mind that wants them only for practical purposes, which is, to believe and practice them; yet, to a doubting mind, they present bottomless depths and chasms, over which reason and logic will have to build bridges before doubt can cross.

Faith has wings that will carry the believing soul over every gulf and to every height. Faith can remove mountains of difficulties and cast them into the depths of the sea. Reason can only see the mountains and abysses, measure distances, calculate heights and depths, and describe methods. This, however, is the benefit which doubt will derive from these calculations and reasonings; it will be convinced of the reasonableness of crossing these chasms on the wings of faith, because it will see that these yawning depths are only the depths of our ignorance. It will see that the flights of faith, even if beyond reason, yet are in the line of reason, and not against it.

CHAPTER II.

WHAT ABOUT GOD?

THE first doctrine we find in the Bible, is that of God; and the first fact, that of creation. We are told in Genesis i. 1: "In the beginning God created the heaven and the earth." This is written in the ancient Hebrew language, and the word used for God is "Elohim." "El" is the stem and main body of the word, and means *strength, power, force.* The syllable "oh" is a termination, which in some words has lost its meaning and is simply part of the word, but in other words, under the later form of "ah," denotes the feminine gender, and sometimes this also has lost its independent meaning. For instance, "ish" means man, and "ishah" means woman. In "Eloh," the termination has lost its meaning, and the word means the same as "El." The syllable "im" is a termination denoting the plural. We find in Hebrew the word "El" combined directly with the termination "im," as "elim:" but in time the termination lost its force, and the word assumed the meaning of *strong, heroic, strength of body*; and the words "Eloh" and "Elohim" were used for God. Christ on the cross used the ancient and simple form "El," with the pronoun "i," which means, *my*, when he cried out: "My God, my God, why hast thou forsaken me!" Originally all these syllables had their meaning. "El" meant *strength*, or *power*; the syllable "oh" personified it into a female deity or being, and the termination "im" made a plural of it, so that the original

and ancient meaning of the word was *The Powers*. We hear nowadays people using the same expression, as when they say: "May the Powers protect me!" Here they use the expression: *The Powers* (Elohim) for God, without thinking of the literal meaning. So it was with the later Hebrews, even at the time of Moses. Elohim in the Bible means simply God, and no more.

But theologians generally are not satisfied with this translation. They must put their imaginations into it, and some of them, as also some linguists, for instance Gesenius, call it the "plural of majesty," as some of our editors say "we," when they speak of themselves. Others are not even satisfied with this, and say, the plural form denotes the "Trinity." There is not a shadow of proof for this. In common use at the time of Moses and later, "Elohim" meant *God*; but the original and ancient meaning was *The Powers*, thought of as one or more female personifications, possibly denoting the sun god, or all the visible heavenly bodies. It may be, that on account of this idolatrous meaning underlying the word, Moses commanded the word "Jehovah" to be used among the Jews for *God*. Its pronunciation probably was "Jāveh."

There can be no doubt about it, that in the Bible and as a Christian doctrine, the word God means a personal God. There is not a personal quality that is not attributed to the God taught by Christianity. The old heathen nations attributed to their personal gods all the affections and powers of man, both the virtues and the vices. Christianity attributes to God only the virtuous powers and affections of man. It represents God like a perfect man, having no body and no sin, with all his qualities and powers perfect and of infinite extent and duration. We can think of no human power or capacity, except the capacity to do

wrong, that is not attributed to the God of Christianity. The Bible teaches emphatically that man is an image of God. It says in Gen. i., 26, 27: "And God said: Let us make man, in our own image, after our likeness. So God created man in his own image, in the image of God created he him; male and female createdhe them."

What do reason and science say about such a God as having a real existence? The reason of a common every-day man, without the faith of Christianity, will say: I have never met such a God, and I do not know anything about him. What is more, I do not believe that any man ever has met or ever can meet such a being. I will have to see something of him before I can believe in him. I believe that there is a great power all through this universe, but I know nothing about its being a person. I do not believe in a God that is a person like a man.

Materialistic philosophy says: I have analyzed the earth, with its rocks, trees and bodies of animals and men, the air and things that float in it, and I find that they are all composed, and decomposed, and recomposed, according to the laws of chemistry, of crystallization, of magnetic attraction and repulsion, and other laws that I can investigate and understand. The processes that I cannot understand now, will be understood some day, as we learn more of these laws. I can see and find nothing but matter and the active laws in matter. Even the laws of thought and feeling I can partially explain and understand by the growth and development of nerve and brain-matter, and this all is by certain definite laws. What I do not understand now, mankind will understand some day, if they only keep on investigating. Therefore I do not believe in any other power but matter and its laws. I do not believe in the personal God of the Christian religion.

Transcendentalism and idealistic philosophy say: All I can see is change. There is nothing that will preserve its identity for any great length of time. But this change is only one form succeeding another. Matter is nothing but form to me. If I cut a piece of wood, or rock, or any other substance, into pieces ever so small, they will present nothing but form; and if I imagine them cut ever so much smaller, I will have to think, and can think, of nothing but form. Even the colors of matter are only forms, the wave-forms of light, that I can measure and describe according to their sizes. Sound is but form—the wave-form in the air. Electricity and magnetism are but wave-forms. In fact, all life and all existence can be analyzed into the various kinds of form. When I think, I can think of nothing but form. Even my innermost feelings, hopes and aspirations are the reproductions of vibrating wave-forms in myself. What there is back of these ever-changing forms and appearances I do not know; I have no capacity for knowing. It must be something different from myself, who am myself but form. It must be that, whatever it is, which assumes these forms, or in which these forms are produced. It is a formless, nameless, indeterminate and universal existence, which, if it knows anything, can know itself or anything else only by and through these changing, vanishing forms we call this world, Therefore, I can believe in no other personality but the personality I see, the person I call man. That is the highest personality, the only self-conscious being. I can not believe in the personal God of the Christian religion.

The most current philosophy of to-day, the Spencerian, says: I believe that what we call material bodies, and all this visible creation, has a real existence; that all these material bodies are each an independent reality, and not only the thoughts and ideas

of some universal, indefinite and indefinable something, or of myself. But I believe, also, that my conceptions and mental representations of these material things and of myself are only the result of my physical and mental organization. What I see is not the real thing, but only the color-waves striking upon my eyes and nerves of sight. These nerves are set in motion, and produce a certain vibration in my sensorium, of which I become personally conscious as color, light and form, with their different shades and gradations. If I hear a sound, it is wave-motion that strikes my ear and is carried along the nerves of hearing to my sensorium, where I become personally conscious of it as sound. If I feel any object as smooth or rough, pointed or round, I know that these are only impressions upon my nerves of touch, which are made to vibrate and carry the vibrations to my sensorium, where I become conscious of it as a smooth or rough, pointed or round substance, and so on through the whole list of material qualities. All I really experience are nerve vibrations, and these I translate in my consciousness into color, form, sound and surface. I know nothing of those things except that they produce in me these different nerve-vibrations, which I translate. I know that they exist, because they produce those effects in me. I also know that they must stand in some kind of relation to those effects, and that they must differ from each other because their effects differ. I also know that those things, producing these effects of seeing, hearing and feeling in me, can not be such as I see, hear and feel them, because these sensations are only the results of nerve-motions in me, and the things outside of me, producing these motions, must be something besides motions. So I know that things outside of me really exist. I know, also, that they are different from what I think them; but what they are, and how they are, I do not know.

Since this is so, the Spencerian will say, I can not possibly say what or how God is. I can not say whether he is personal or impersonal, or whether he is at all. I know my own thoughts, and I know that they are different from the realities about me, and that is all I do know. If I would think of a God, and form any definite conception of him in my mind, I would know, at the same time, that my idea did not correspond with the reality. Having no experience of a God, I can not even have a conception of him. He is unknowable to me.

These are the answers given by the different classes of men that do not believe in a personal God. What reply can I make them, to show the reasonableness of the Christian faith on this point? My reply is this:

There is a great difference between stating facts simply as facts, and denying the possibility of something else on account of these facts. The human mind is so accustomed to thinking of the opposite, as soon as any fact is mentioned, that a denial of something will involuntarily spring up in the mind; as soon as an assertion is made. This habit lies in the nature of things. Any high object is so by comparison with what is low. What is good is so by comparison with what is bad. What is true is so by comparison with what is not true. What is beautiful is so by comparison with what is offensive. The positive has its existence or meaning only in comparison with the negative. A truth means nothing, unless it is opposed to a falsehood. So it is in the nature of reasonable thought, that, as soon as an assertion is made, the opposite, or what is supposed to be the opposite, presents itself as denied.

Here is where most of the false conclusions, both in science and theology, are found. As soon as we find a fact, or hear a fact stated, we conclude, that if this is

true, certain other things can not be true. If these certain other things are the true opposites, we have reasoned correctly; if they are not, our reasoning is false. But whether these things are the true opposites, is a matter of fact, and must be established like any other fact. This investigation we seldom make; but as soon as the first fact is investigated and established, we think we have found all there is to be known in that matter, and take the bare suggestion of our mind as sufficient proof to point out the opposite, and to deny it.

It was denied formerly that the world was a sphere, for the reason that people, wherever they were, saw a plane with a distant horizon stretching out before them. Therefore, they said, the opposite can not be true, it cannot be a sphere. The fact cannot be denied, that people saw planes on the earth; but the fact is not true that these many planes, joined into one, could not make a sphere. It was not true that these many planes, as they appeared, were the opposite to the rotundity of the earth.

Before the time of rapid railroad travel, it was declared an impossibility for people to travel sixty miles an hour, for the reason that it would take their breath away. Such rapid motion was believed to be opposed to keeping one's breath. The one was supposed to make the other impossible, like yes and no. People were mistaken in this. They had not investigated the fact, whether one was the opposite of the other. It was simply a suggestion of the mind. So I might quote thousands of mistaken beliefs and conclusions, all springing from the same source, namely, that people accept the suggestions of their mind, as to what are the opposites of certain facts, and therefore to be denied, instead of investigating them as facts to be proved.

So it is with the above-named denials of the personality of God. The common man denies him, because he has not seen or met him; the materialist, because he has met only matter with its forces; the idealist, because he does not believe in the reality of any matter, or in any really existing personality; the man of the development philosophy, because he knows that his thoughts and ideas can not give him the truth about any reality. These men have never investigated nor understood what the Bible and Christianity teach about this personality. Let us see what the doctrine is, and all seeming contradiction to the above-named philosophical views will vanish.

St. John tells us in his first Letter, iv. 12: "No man hath seen God at any time." St. Paul says, 1 Cor. ii. 11: "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Psalm cxiv. 3: "Great is the Lord, and greatly to be praised, and his greatness is unsearchable." Job xi. 7: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know?" Job xxxvi. 26: "Behold God is great, and we know him not, neither can the number of his years be searched out." Job xxxvii. 23: "Touching the Almighty, we can not find him out." Christ says to the Samaritan woman, John iv. 24: "God is a spirit." And in Matthew xi. 27: "Not any man knoweth the Father, save the Son, and he to whom the Son will reveal him." Many similar passages might be quoted.

The clear doctrine of the Bible is, that the human faculties, unaided, cannot find out anything about the personal qualities of God, not even that he has any personal qualities. Just what human reason can find

out, St. Paul tells us in his letter to the Romans, i. 19, 20: "That which may be known of God is manifest in them (men); for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal *power and Godhead.*" We can not ask for any clearer language. St. Paul tells us, that by the investigation of nature all men can see clearly that there is an eternal, unchangeable *power*, which he calls "Godhead."

How does this harmonize with philosophy and science? The common man says he has not seen God, he only knows that there is a great *power* in nature that he can not explain. This is just what the Bible teaches. The materialist knows of *powers* that move and produce all things. The idealist goes even so far as not to admit anything but one great universal *power*. The Spencerian philosopher knows there are realities and *powers* outside of him that produce movements, thoughts, feelings and sentiments in him; but he also knows that he cannot understand, comprehend or describe them. Is not the complete harmony on this point between Christianity and science manifest?

Now, if science and philosophy reason in this way: Because I can not see this power, nor understand and investigate its qualities, therefore it has no personal qualities!—then science and philosophy make an illogical conclusion. Let us put this matter in the form of the following syllogism, and the absurdity will be striking. There are powers that exhibit themselves through the qualities of persons and things; personality is one of these qualities; therefore these powers *do not* possess personality. Any sane man can see that the words "do not" must be struck out, and that the right conclusion is, These powers possess personal

qualities! This is just what the Bible and Christianity teach; that this universal, unsearchable, eternal and unchangeable power manifests itself to us as a personality, as a father, a friend, a giver of all good things, a helper of the weak and forsaken, a punisher of the proud and wicked, a saviour of those that are lost, and rewarder of those that obey his laws.

Science will say: I admit the force of this conclusion; but the personality through which this unsearchable force exhibits itself is the personality of living men that can be seen, and of whom there are millions in this world. Which one of these do you call the personality of God? My answer is: I call none of them the personality of God, because these men, neither singly nor collectively, are God, just as they are not this universal, unsearchable Power. They are only the visible exhibitions, the definite and limited forms and creatures of this undefined, invisible, uncreated and unlimited Power.

We have no capacity for conceiving or knowing anything about this Power as a limitless, eternal, uncreated *essence;* but we can and do know and understand this Power in and through his creation and revelation, in and through the qualities and acts exhibited to us. If it were not so, we could not study nature; science would have no existence. For science is only a record of what an unseen force does through the visible and intelligible forms of nature. Therefore we call this Power, as known and exhibited to us, the Personal God, and that not from supernatural revelation only, but from *true* science, and the revelations of nature truly interpreted.

To make this clear, let me show what personality is. Modern psychology, and especially such men as Bain, Carpenter and Herbert Spencer, have done an astounding work in giving us a deep insight into the instru-

ments of thought and feeling, by showing us how every thought and mental movement is conditioned and preceded by certain nerve and brain-formations and their movements or vibrations. Accompanying these movements, specific sensations are aroused in us, which in their combinations and variations, we call thoughts and sentiments, or feelings. Consciousness is connected with these thoughts, feelings and sentiments. We can trace the motions of the nerves and brain in connection with each individual thought and sentiment, so that thinking and feeling becomes to our understanding a mechanical matter, simply the working of the machinery of our brain and nerves, until we get to the point where these mechanical operations become known to us individually as *our* thoughts, *our* feelings and *our* sensations; in other words, until we become conscious of them. How we become conscious of this mechanical work, or how this brain-activity calls forth, or is connected with consciousness, or whether consciousness is the real inner substance and essence of these formal and mechanical appearances and processes, no man can tell by mere observation.

We can conceive only of two modes of existence for this consciousness. One is, that it is, like the brain and nerve structure, an exhibition and limitation of this unsearchable Power, in other words, a creature, our soul. The other is, that it is the unlimited Power itself. It makes no difference which way we look at it. In either way, the inner essence, the Power back of it that sustains it, and without which it cannot be, is that same unsearchable essence, which is the life and essence of all things. Sensation, or consciousness, must therefore be one of the properties of this Great Being, for he has exhibited it to us in his creation. Consciousness is an actual undeniable fact of nature.

We know it by experience. We, therefore, know also from nature, that this Great Power has consciousness as one of his revealed qualities.

One great trouble with people, and especially with scientists, is that they are not willing to apply the results of their investigations, when they speak of religion. They know that what they call this "unknowable power," Christianity calls the "unsearchable and incomprehensible God." They also know, that what they call "evolution" and exhibition of this power into the things and facts of nature, Christianity calls "creation." They know also, that where they say, that "these forces of nature, and this universal power, are back of and underlying all appearances and substances, causing them to exhibit themselves, and to act and be what they are," Christianity says: "God has created and upholds all things by the power of his word." St. Paul says: "In him we live and move and have our being." Notwithstanding all this, they will persist in thinking and speaking of the God of Christianity and his creation, as two independent spheres, one outside of the other; as though God at one time had made this world, and wound it up like a clock; and as though all he did now is to look at it once in a while, punishing a bad man here and rewarding a good man there, just to make them know that he is living. This is *deism*, but not Christianity, nor the doctrine of the Bible.

Now let us state fully what personality is. A human being is a person, because he is mentally the most highly developed and endowed of all creatures. He has a soul. That means he has the faculty of becoming conscious of his acts, and of himself as an individual distinct from other beings. He can foresee his acts before they are done, and foresee their nearer consequences. As a result of foreseeing these consequen-

ces, he can choose to do these acts, or not do them. That is, he has a will, he has the power of self-determination. As a consequence of this, he is held responsible for his acts that depend upon his self-determination and will, and so he becomes a moral being. Some persons have these powers to a greater, some to a less extent. We express this by saying they have great or small soul-powers. Animals have these faculties only to a very small extent, and so we say they have only a rudimentary soul. But no man has a perfect and complete development of his soul and personality. Every man is imperfect, and only partially developed. However, there is so great a difference between man and animals, that we do not consider animals as having any personality at all.

Consciousness is again the central point of this personality and will power. Without consciousness there could be no will, no self-determination, no responsibility, no morality. But back of all this, as the inner essence and moving power, without whom no personality could exist for one moment, is that unlimited Power, the Creator and Sustainer. Personality is, therefore, also one of the attributes in which he reveals himself. We might state this principle in a general and conclusive way, by saying: Nothing exists or happens but what this undetermined Power is the real sum and substance and cause of it. The material appearances and visible changes are only limitations he puts upon himself, and through which he acts. Wherever, therefore, we find a quality or property in nature, it is the revealed quality and property of this Power, through which he becomes manifest and known.

The Bible teaches this same doctrine, and reasons in the same way. Psalm xciv. 9: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" There is no property, quality or

act in man or animal, or in nature anywhere, that is not ascribed to God. It is a truth taught by reason and philosophy, as well as the Bible, that with God *to do* is *to be*, to make a law is to be that law, to produce and cause a property and quality is to be and possess that property, to have a thought and idea is to be that thought and idea, to speak the word of creation is to be that word. In God there are no parts, nor divisions, nor sides. His qualities are his very innermost being. We cannot know anything about him, except by his exhibited and revealed properties and qualities. In fact, we are not capable of thinking or imagining anything but properties and qualities, either of God or his creation. The mere idea of being or existing can be no thought or idea for us, unless we think of some way, form or property in which this being exists. The God of Christianity, and the universal Power of science and philosophy, are equally unthinkable or unknowable, except as having and being some property or quality. "God is Love," "God is a Spirit," "God is Truth," "God is Light," etc. We cannot think of any really existing property or quality in animate or inanimate nature that is not the property or quality of this great Power, or of the God of the Bible. But immorality, vice, evil, sin, are not properties or qualities. They are the absence of perfection, order, right, love, etc. Sin is no part of creation, neither according to science, nor according to the teachings of the Bible. It, therefore, is no quality of God.

Now, according to reason and true science, since there is personality, consciousness and knowledge in the world, God must be a knowing, conscious personality. In the same way does the Bible teach an all-wise and all-knowing personal God. There is no real quality that is not ascribed in the Bible to God, even visibility. Moses is said to have seen God face to

face. He has been visible in a special way to many others, and he is visible constantly in his creation, as St. Paul and others tell us. As the Unlimited, Uncreated, Everlasting and Almighty One, he has no qualities that we can conceive or think or see; but when he puts limitations on himself, and as Creator makes time, space, form and every other quality to appear, then he becomes visible, tangible and comprehensible to us. If this were not so, there would be no possibility of knowing God, or anything about him, and St. Paul would be mistaken when he says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." But here is the wrong and mistake that St. Paul complains of. He says that the people, including the scientists and philosophers of his day, instead of ascribing the qualities and properties of created things to God the Creator, as the Bible, and as Christianity does, they have ascribed divinity to the creatures. So they honored and served the creatures as gods, instead of honoring and serving God in and through them. He says, Rom. i. 25: "They changed the truth of God into a lie, and worshiped and served the creature more than the Creator. For this cause God gave them up to vile affections."

In this connection we may speak of the doctrine of the Trinity. Since the time of Christ, the Christian church has taught and believed in the Godhead as comprising in itself three distinct personalities; but at the same time she teaches and believes in the Unity of God. The Old Testament has not presented this doctrine as clearly as the New, but it substantially teaches the same from beginning to end, and in its way even more emphatically. At the same time, it insists strenuously and continually on the Unity of God, in opposition to all polytheism. Deut. vi. 4: "Hear, O

Israel, the Lord our God is One Lord!" But, besides this Unity, it teaches and represents God as three different personalities. God the Creator is clearly taught as a person, and not as a blind, unconscious, formless and incomprehensionable Force: Gen. i. 1: "In the beginning God created the heaven and the earth;" v. 26: "And God (Elohim, the Powers) said: Let us make man." The Word of God, the Wisdom of God, the Knowledge of God, the Son of God, the Messiah, all meaning essentially the same thing, are often personified and represented as a person in the Old Testament. Especially see Proverbs viii. 1, etc.: "Doth not Wisdom cry, and Understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors," etc. Chap. ix. 1, etc. "Wisdom hath builded her house, she hath hewn out her seven pillars," etc. The places in the Old Testament where the Spirit of God is personified, and represented as a person, are very numerous. God is said to give his Spirit, to send his Spirit, to command his Spirit, etc. In the very beginning of the Bible we are told, Gen. i. 2: "And the Spirit of God moved upon the face of the waters."

Long before the coming of Christ, it was taught as a generally recognized doctrine in the Jewish synagogues, that God had revealed himself, both in nature and in the Bible, as three persons, namely, the Creator, the Word and the Spirit. This is the reason why Christ, when he speaks of the Son and the Holy Ghost as God, does not explain what he means more fully, because his hearers all knew what he meant. It was the commonly known and accepted doctrine. This is clear from the New Testament, from the writings of the Alexandrian Jew, Philo, and from other writings of that time, also from the Neoplatonists and Gnostics of the early Church.

At all times of the world, popular reason and belief, as well as science and philosophy, have not only accepted and acknowledged the idea of one Divine Power, manifested and revealed in nature as different personalities; but also especially as three. The Hindoo, the old Mexican, and many other religions, believe in one principal and undefined God, revealed and made active as a trinity. The Scythians, Greeks, Romans, Babylonians, Egyptians, and most all ancient nations, believed in one supreme and unsearchable God, exhibited in various beings, forms and personalities. Plato, by reason and philosophy, not from any faith in supernatural revelation, adopted and taught the doctrine of a divine trinity: "The Creator, the Word (Logos), and the Spirit." The unassisted reason of any man that is capable of clear thought, even in these modern times, must confess, and accept as true, the fact that all we know of creation can best be conceived and classified under these three general heads: Existences as facts (creation); existences as ideally conceived (logos); existences as growing into an ever higher state of perfection (spirit of holiness). These three divisions contain and describe the essential parts of all science and philosophy, ancient and modern. As these three divisions are found in the nature of created things; they must necessarily reveal God as a Trinity: "Creator," "Logos," "Holy Spirit." The Bible calls them Father, Son and Holy Ghost.

What greater harmony do we want between reason and the Christian religion, on the subject of the Trinity! There can be no more perfect agreement and concord on any subject than there is on this. The only difference is, that science evolves and treats the fact of a Trinity as a mere mentally constructed system, as a development theory, the theory of the survival of the fittest, or what other forms and fashions of the day

it may assume. For all these philosophical systems are built on this threefold foundation: Created facts, orderly plan, and progress towards perfection. While the Christian religion accepts the doctrine for the purpose of believing it and taking therefrom spiritual comfort, consolation, hope, trust, confidence and strength for the practical and all-absorbing duties and questions of life and death. This is the difference; but it is no contradiction, no strife, no war. Whoever finds war in it, has carried it there, from his evil disposition and hatred of all that is truly wise, good and divine.

It may be well to say a few more words about creation, as taught in the Bible, and its agreement or disagreement with what science teaches. In doing this, I shall not go over the old track that has been trod so often, and show how, in its general features, the Mosaic account agrees with geology and cosmogony, provided we explain day as period, and provided we explain when it says, "God rested on the seventh day," that this does not mean anything in particular, only that he did not introduce any new features in creation. This kind of interpretation is not satisfactory to common sense and reason.

The Hebrew word "Yom," used for day, means literally "day," and can only by a license of speech mean anything else, such as period, lifetime, age, etc. And when Moses wrote about and described the different things created on each day, he meant to say what he did say. When he said: "God rested on the seventh day, and hallowed it," he meant just that, and nothing else. Honest minded and educated Christian teachers know as well as anybody, what the doctrines of geology and cosmogony are in a scientific sense, and they accept them as far as they are generally accepted by scientific men, irrespective of their religious creeds. They also accept the words of Moses to mean just

what they say. But they are more scientific, in regard to this, than scientists generally are. They do not go to the Bible to learn geology and cosmogony. For this they go to nature, and study the revelations contained therein. If they want to learn the truths of religion, they go to Moses and the Bible, and inquire what they reveal in regard to religious truths and doctrines. The Bible is written and inspired, according to the teachings of Christianity, for the sole purpose of saving mankind from sin and its consequences, and to open up and show them the way how to come to God, or, as Christ expresses it, how to enter into his kingdom. Whatever does not bear on this subject, is not a subject for inspiration, and is alien from the object of the Bible.

In order to be understood by men, the inspired truths must be expressed in humanly produced language; they must use human history, human comparisons and definitions, human parables and human science, just as the inspired truths find them when they come. Christ, in all his sayings, never has anything to do with correcting the science, or history, or explanations of only material things, or language, or expressions, or legends, or traditions, or theories and philosophies of his time. He simply uses them to teach spiritual truths, and leaves them as he finds them. Those are not the truths or falsehoods that have anything to do with his mission. He came to save men from sin, and to establish the kingdom of God. For this purpose he was sent. For this purpose inspiration came to the prophets and to Moses. Every other kind of truth, the truths of science and of nature, were to be found in God's appointed way, that is, through nature. Errors in regard to the cause of diseases, to history, to tradition, to geology, to science of every kind, were to be overcome and destroyed by

studying and investigating nature, not the Bible. The inspired writers used science and history and language and views of non-religious things as they found them. They took the words and sentences and peculiarities of the language, and of the knowledge and science of their time, and used them with all their perfections and imperfections. Only through the language, science, traditions and views of the times could they make themselves and their doctrines understood and of any use to the world.

Nehemiah, in chapter ix. 13, 14, tells us what God intended to teach through Moses: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments. And madest known to them thy holy Sabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy servant." St. Paul tells us also very plainly what the object of inspiration is, in the first Letter to the Corinthians, ii. 3, 4: "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The whole of this second chapter gives a clear and extended statement of what is here said.

What, then, are the religious and spiritual truths and commandments that Moses teaches in this story of creation? They are these: that God is the source and creator of all things; that besides God, and independent of him, is neither matter nor spirit, neither good nor evil; that he created all things as they are, down to the minutest particular, and that his creation is good and without any evil in it. He also teaches this commandment, that the Sabbath day is instituted and commanded to be observed in memory of the

work of creation as completed, and of God, the Creator. These are the truths and lessons taught by inspiration. The historical and rhetorical dress are the language, history and traditions of the times, of which he makes use to express these truths. Christians know as well as any scientist how and where he got them, namely, from the historical records and popular and religious epics of his time. This story of creation he learned when he was instructed in all the wisdom of the Egyptians, at the court of Pharaoh. The Egyptians probably had the account in the same way that Kant, Laplace, Lyell, Dana and other modern men of science have their geology and cosmogony, that is, from the study of nature. The ancient Hindoos also had a very similar account, showing that God always has spoken the same truths through nature, which, if honestly used, have led the world to knowledge and wisdom, and an ever higher civilization. In the ancient Accadian cuneiform inscriptions on tablets found in Babylonia, we find traces of similar accounts. With all of these Moses must have been acquainted, and he used them. He may have changed and improved these accounts, so as truly to express the inspired truths, and in so far even the words are inspired. This has always been the real doctrine of Christianity, and it certainly is the doctrine of the Bible, as any man may find who will take the trouble to read it through.

CHAPTER III.

THE STORY OF THE FALL OF MAN.

THE next important doctrine we find in the Bible, is that of the sinful and evil condition of man by nature. Christians believe that all men, without any exception, as they are born into this world, do not and can not love God and his laws with an unselfish love, as a child should love his parent; but that in every man, as he is by nature, the love of self and of self interest is the highest motive. They believe that for this reason man, by nature, hates God and strives against him and his laws, wherever they are opposed to what he considers his interests.

Christians do not mean by this that men by nature cannot have a high appreciation of, and admiration for, good and noble characters, good and noble deeds, and a real love of God and his laws, as far as they appear grand, good, noble and beautiful to the conception; but they mean, that this love of God and his laws can not be the all-controlling power of their lives. This love of God means a life whose every thought, sentiment, feeling, word and act is completely controlled and prompted by the love of God and his laws. Such a life, Christianity teaches, no man can live without the aid of a higher and supernatural power. This condition is called the fallen state of man.

The following are some passages from the Bible teaching this doctrine. Jeremiah xvii. 9: "The heart is deceitful above all things, and desperately wicked;

who can know it?" Romans viii. 7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Job. xxv. 4: "How then can man be justified with God? Or how can he be clean that is born of a woman? Behold even the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, a worm?" Ps. li. 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. xiv. 1: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." First Letter of John v. 19: "We know that we are of God, and the whole world lieth in wickedness." Christ says to Nicodemus: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." St. Paul says, Rom. vii. 18, etc: "I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do." "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Now let us see what science and reason say to all this. The first question will be to inquire whether there is such a thing as sin and moral accountability; or whether men, like animals, act out the impulses of their nature from necessity; and whether sinfulness,

and the fallen state of man, is simply a matter of our imagination. In other words, what is the difference between men and animals in regard to a moral law?

Modern science and philosophy are generally in agreement upon this matter, by accepting the development theory as a satisfactory explanation of the laws underlying the activity of all animate and inanimate life, including man. Especially has psychology made great progress towards a better understanding of the laws of mind, since the development theory has led the way in its investigations. What, then, is this development theory, and what does it profess to explain?

There has been a great deal said on this subject by Christian ministers, and much of it very illy advised. Many of them have never read through a single book of either Darwin, Spencer, Helmholz, Huxley or Tyndall. On the other side, men of very limited education, and a few of considerable education, have written and spoken as though the development theory, as accepted by science of to-day, disproved the positions and doctrines of Christianity and the Bible, in regard to the corrupt nature of man. It is again a case of jumping at the conclusion, that if one is true, the other cannot be. It is a sheer unproved and unprovable assertion of the mind, that the true scientific development theory opposes, and of necessity excludes, the Christian doctrines of sin and responsibility.

The position of modern science is this, that whatever we look at and investigate, we find it to be a case of cause and effect. The various acts of men are either voluntary or involuntary. Some of these involuntary acts, such as breathing, and the movements of many muscles of the body, are only partially so, for we can more or less control their actions according to our will and desire. Our will, then, seems to be the

cause of these movements. Our thoughts and desires, also, can, to a certain extent, be controlled, produced and repressed by our will-power, and to that extent we are led to look upon our will as their cause. Here, then, is the point where Christians usually affirm, and pretended scientists deny, moral responsibility. But it is not true that the acceptance of the doctrines of science and of the development theory compel and necessitate this denial.

Christianity says: God gave us this will. Science asks: What is the cause of this will? On analyzing, it is found that the activity of our will is a choosing of one and rejecting the other. The cause of this choosing is, that what we choose appears to satisfy some want or desire, either of a material or of a mental and spiritual nature in us. The cause of these wants and desires is found to be inherent in our nature, either bodily or mentally. Some of them we have by birth and inheritance, such as the desire to eat, drink, sleep, wake, etc. We also have most of our dispositions, mental peculiarities, capacities, weaknesses and inclinations by inheritance. If we cannot trace them all back to some predecessor, we yet know that they are born in us. Other wants and desires we have acquired during our own lifetime, such as the forms of behaviour, the methods of speech and language, many of our views and sentiments of life, our proficiency in business or our calling. A man that has practiced and acquired the forms of politeness, will prefer politeness to rudeness, because by practice it has grown to be a want and desire in him. A man that has practiced and acquired refined speech and correct language, will be offended by the use of rude and incorrect utterances. We come to inquire further, why one person in his lifetime has acquired bad, rude, improper, offensive and vicious habits, wants and de-

sires, and another person the opposite. We will find that the one had born into him impulses and mental or physical weaknesses, or he was all his lifetime placed under such influences, and among such surroundings, that he became bad by sheer force of inner and outer circumstances, over which he had no control whatever. The other man grew to be different on account of more favorable circumstances of birth and life. When we come to sift this matter down finer still, we will find that the popular notion of our will-power, as placing the choosing of our actions under our control, is either a myth, or has some other explanation. If we place moral responsibility upon this ground, we will certainly be unable to maintain the doctrine.

Here is where many scientists and the development theorists make their mistake. They imagine that the doctrines of Christianity and the Bible assail this position. They do not understand the Bible doctrine. Their minds run in a groove. They have accustomed themselves to look only along this one line of thought, namely, the idea of material and molecular combination and dissociation, so that they are unable to conceive of any other line, and call any other view wrong or impossible. And yet they ought to know, as their theories and explanations are based entirely on the evolution of material forms and wave-motions, that every material form has at least four sides and four corners or projections, and that a globe has an infinite number of sides and projections, and, therefore, must of necessity present more than one view.

There is an entire agreement on this point between science and Christianity. Science says: Every act of man is caused by powers of something entirely beyond his control, and what we call will-power is only the mode, or an instrument, through which these causes and powers act. This is the doctrine that has always

been held and taught by the Christian Church. St. Augustine, one of the most voluminous writers in the early church, and acknowledged by the Catholic church at all times as of highest authority, teaches this in many books and with plain words. It is also well known, that this is the distinctive doctrine of one branch of the church after the Reformation, that of Calvin. The other branch, that of Luther, has also always taught the same. I will give only one quotation. Dr. Martin Luther, in his work, "De servo arbitrio," which title he personally caused to be translated in these words: "That free will is nothing," says (Page 255 seq., Erlangen edition): "Satan and fallen man, deserted by God, cannot will (choose) the good, namely, that which pleases God, or what God will; but they are continually opposed to his wishes, so that they can seek only their own interests. Therefore, this their will and nature, so averse to God, is nothing, nor is Satan or impious man anything, nor have they any nature or will, but that it is corrupt and perverted. It remains, therefore, as we have said, the natures of the wicked and of Satan, being the creature and work of God, are not less subject to omnipotence and divine action, than are all other creatures and works of God."

"Therefore, since God moves and impels everything in all, he necessarily also moves and impels in Satan and the wicked. But he impels them such as they are, and as he finds them; this is, if they are perverted and bad, and are driven by that impulse of divine omnipotence, they can do nothing but what is perverse and bad; just the same as he impels horses; if they have two feet or three feet, he impels each one, such horse as it is; that is, the horse walks badly. But what can the horse do? He impels such a horse the same as the sound ones, this one badly, those well, otherwise it cannot be done, except the horse be

cured. Here you see, if God works in the bad and with the bad, evil is done; yet God cannot do evil, since he does the evil through the evil person. For he himself being good, can do no evil, but he makes use of evil instruments, who cannot evade the impulse and movement of his power. The evil, therefore, is in the instruments, which God does not allow to be idle. That they do evil, being moved by God himself, is not otherwise than if a carpenter cuts badly with an ax having a ragged and indented edge. So it is that a wicked man cannot do otherwise than always to err and to sin, because he is moved by the impulse of the divine power, and is not allowed to rest, but he wills, desires, acts such as he is himself."

"The omnipotence of God acts so that the wicked man can not evade the action and motion of God, but is necessarily subject thereto. But his corrupt condition and his aversion to God makes, that he cannot be moved and impelled in a good way. God cannot lay aside his omnipotence on account of man's perversion, yet the wicked man cannot change his own perversion. So it is, that he must continually and necessarily sin and err, until the Spirit of God change him."

"Therefore, let none think, that God, since he is said to harden us, or to work evil in us, does it so as to create evil in us anew, or as you imagine a malicious poisoner, who being evil himself, pours or mixes poison in an innocent vessel, while the vessel itself does nothing but to receive or to allow the malice of the poisoner. So people seem to imagine that they, being good, or not evil, are subject to the evil work of God, if they hear us say that God works in us the good and the evil, and that we are subject to the action of God from mere necessity. They do not sufficiently consider how incessant is the action of God in all his creatures, and that he does not allow

any of them to rest." So far Dr. Luther on this point.

Let me also quote a few passages from the Bible, to show that it agrees with science on this point. Job xiv. 5, "Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass." Job xxiii. 14, "He performeth the thing that is appointed for me, and many such things are with him." Prov. xvi. 4, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Prov. xxi. 1, "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Amos iii. 6, "Shall there be an evil in the city, and the Lord hath not done it?" Jer. li, 20, "(God says:) Thou art my battle-axe and weapon of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Rom. ix. 11 seq.: "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her (Rebecca): The elder shall serve the younger. . . For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." . . . "For the scripture saith unto Pharaoh: Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

Many more quotations of this nature might be made, but there is no need. In the book of Luther, above quoted, on page 258, he has remarks on the last quoted passage, which clearly show, that more than 350 years ago, one of the greatest and most pious theologians that ever lived, applied and explained the

process of the formation of our will on the mechanical and material basis, just as Herbert Spencer does in his "Principles of Psychology," and which is by many considered as an entirely new light thrown upon the subject, and as disproving the Christian doctrine. The passage is as follows:

"Thus he hardens Pharaoh, when he approaches his vicious and bad will with his (God's) word and works, which he (Pharaoh) hates, since his mind is vitiated, and his nature corrupted. And since God does not change him inwardly by his Spirit, but continues with his offers and obstructions, Pharaoh, considering his powers, riches and station, and confiding in them with his corrupt nature, becomes haughty and proud. On the other hand, seeing the insignificance of Moses, and the lowly form in which the word of God comes, he is filled with haughty contempt and becomes hardened. Then he becomes more and more irritated and incensed, the more Moses urges and threatens. But this evil will of his would not of itself have been active and become hardened, had not the Almighty Actor acted within by an inevitable impulse, as in the rest of his creatures. It was a necessity that he should will (desire) something. When, at the same time, he approached him externally with things that naturally irritated and offended him, Pharaoh could not escape becoming hardened, just as he could not avoid the action of divine omnipotence and the aversion or malice of his will. Therefore God hardens Pharaoh in this way, that he outwardly approaches his malice with something that he naturally hates, while inwardly he does not cease to move his evil will with the omnipotent impulse, and he, on account of the malice of his will, must necessarily hate what opposes him, and confide in his own powers. Thus he becomes obstinate, so that he neither hears nor understands, but is driven

forward under the possession of Satan, as though mad and raving."

You will say, these views, both in science and theology, seem to deny entirely the existence of any will; and yet, as a common, unscientific, every-day man, I know by experience that I have a will, and can follow it to a very large extent. I know also, that every preacher tells me, I must strengthen my will, I must resist the devil, and he will flee from me. When I was a child, I was scolded and punished and put under all kinds of influences, to educate and correct my will. If I go into the court-room, and hear the different criminals accused or defended, the judge always charges the jury, that they must find a criminal intent, or they cannot find the accused guilty. What is this intent other than the will? The whole structure of modern society and of civilization seems to hinge on the will of the individual. We go to the polls and vote at least twice a year to express our will about political matters. Is this all a farce? Is our will nothing? Is there no accountability, no morality, no merit in character? Is it all a blind and immutable necessity? Are we driven like cattle?

We will let both science and religion answer, for they agree in their views exactly. They both say: Our will is that faculty by which we become conscious of the consequences that will follow our contemplated actions if carried out; and according as these consequences impress us beforehand, will we do these contemplated acts, or refrain from doing them. We see then, that our will acts according to impressions. But these impressions depend upon two factors. One is our inner nature, that is, the desires, tastes and inclinations we have by birth, or which we acquire after birth; the other factor is external circumstances calling for action. But both of these factors are beyond

our control. They are independent of our wishes or intentions. So we see, as Luther says: "That free will is nothing." Or as Herbert Spencer says: "They are the result of the development of unity into heterogeneity." It is, then, the consciousness of results to follow that lays before our view two ways, either to do or not to do a certain act; but the doing or not doing does not depend on this consciousness. If it did, we would have a free will. It depends on our inner condition, on our education, our disposition, our training, our tastes, our desires, on their strength or weakness, in other words, on the kind of man we are, whether good or bad, well disposed or vicious, strong or weak, mentally and bodily. According as we are good or bad, strong or weak, we will do the one or the other. Matt. vii. 17, 18: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Our experience in life teaches us that we are punished for our evil deeds, and rewarded for our good acts. Science tells us, that actions carry with them their inevitable consequences, and they follow necessarily. The Bible tells us: Matt. xvi. 27,: "He (the Son of man) shall reward every man according to his works." So we see, that if we speak of our will, we do not mean, neither by experience, nor by science, nor by religion, that we have an absolute control of our actions, but that our actions are done by us according to our inclinations, tastes, habits, and our whole inner nature. Our will-powers mean just the opposite from free action. We mean and understand by it, that every man does according to his own nature, except where he acts under compulsion. A man not under compulsion, can not act otherwise than he is led by his own self, his nature. Here is where many

people deceive themselves. They think, because they do what they want and desire, therefore their actions are free and independent. It is the very opposite of freedom. If they would or could ever do what they do not want and desire, except by compulsion, then they would act as free and independent agents; but no man ever did of himself what he did not want to do. For the very act, done under the activity of our conscious will-power, means that we wanted to do it. Our will springs from our wants, and our wants from our nature. As our nature is, so are our wants, so is our will, so are our acts. One causes the other, beyond our control.

You have asked, where does morality and responsibility come in? Where is the difference between man and animal? They come in like everything else in this world. They are not the creation of man, nor the result of anything man has produced or can produce by his own imagination, thought, plan, device or labor. They are simply the result of evolution, as the Spencerian will say: the appearances of that great, universal, incomprehensible Power, as the transcendentalist will say; or the creation of God, as the Christian will say. They all agree in this, that moral law and responsibility is an actual fact, which we find to exist in this world, like any other fact. The scientist will say: The consequences of certain acts have at all times impressed humanity as being beneficial, while they have always felt the results of others as hurtful and destructive. This impression has grown into a love for the former kind of acts, and a hatred of the latter. By their uniformity and universality, these impressions have made this like and dislike the common inheritance of man. This we call the feeling of morality. And further, this love of one and hatred of the other has produced in man a hatred and dislike of

those that have not these feelings, or that have them only in a small degree. We consider them as outcasts from and enemies of mankind in general, and as destroyers of the welfare of the world. From this again has resulted a warfare against that class of men, killing them or punishing them, either on general principles or for their acts. Thus the idea of responsibility has grown up in mankind. Each man knows, as something inherited by him through generations of ancestors, suffering the consequences of their deeds, or reaping their rewards, that they also will be held responsible or reap rewards according to their acts.

This is all true; but it does not deny that the Great Power, the Creator, has brought this condition of things about through development and experience. It does not disprove that God gave moral laws to the world, and to us our conscience. We see the process of its growth going on every day, like other facts in creation. The Bible says the same thing. Rom. ii. 14, 15: "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

We have the same doctrine in the story of the garden of Eden and of the fall of man, as told in Genesis ii. and iii. Adam and Eve are represented as innocent, because they know not the difference between good and evil, between propriety and impropriety. They ate the fruits of the trees, and knew nothing about any arts or amenities of life. With body and soul they lived a purely animal life, knowing nothing about morality nor responsibility. They understood neither life nor death. But this state did not continue,

for their acts made them conscious of the difference between right and wrong, between propriety and impropriety, and they became moral beings. They felt the consequences of their evil deeds, and so they became conscious of their responsibility and their imperfections and sins. They feared the Creator, whose laws they had disobeyed. Only when they thus became self-conscious, moral, responsible beings, then was their likeness to God completed, for so we are told in two distinct sentences of the story, once by the serpent, and then by God himself. Genesis iii. 5, 22. And this godlikeness, "to know good and evil," mankind has retained to the present time, for St. James tells us in his epistle, chapter iii. 9, while speaking of the people of his time: "Men are made after the similitude of God." The story does not represent the pair as immortal at any time. It states there was a tree of life, which, if they should eat thereof, would confer life forever. The story simply states that, as soon as they would learn by experience the difference between good and evil, they should also have the fear of death, they should die as far as their life of innocence and moral guiltlessness is concerned. For this is what St. Paul tells us that it means. Rom. v. 15 to 21.

All this is represented as a change from animal unconsciousness of right or wrong and death, into a state of moral consciousness and responsibility. With this they also had to take upon themselves the improvement of the soil, the establishment of family relations, and all the responsibilities and burdens of human life and civilization. All this, God said, is not a fall, but it is becoming godlike. Gen. iii. 22. The whole description contains, in the form of a beautiful allegory, the emerging from an animal being into a self-conscious, moral and responsible personality. It is a great step in the creative work of God. It is his last

and most perfect work. He commenced it when he said: "Let us make man in our own image, after our likeness." He finished it when man became a moral and responsible person. Then the great Sabbath commenced, in which men are to be made "holy." No unprejudiced man can read any other meaning or teaching out of the story. It is beautiful, full of deep meaning and Christian truth.

It is contrary to Christian sentiment, belief and teaching of all times, that God should have made man morally good, and then allowed any creature to make immoral and imperfect what he created moral and perfect. God created man good in the sense in which all things are good, namely, as his creatures, just as the rock, the tree, the animal is good. But a time came, in God's creative plan, when the soul of man became conscious of the difference between good and evil, in a moral sense, and then the great chasm between man and animal became a fact. Man learned to look at things as forbidden or commanded by laws that bind him, under the penalty of pain, suffering and death, moral and physical, to obedience of the same. God became known to man as the law-giver, the avenger of his laws against the evil-doer, and the kind father and benefactor towards the good and obedient. Man became a moral and religious being.

This is the doctrine plainly taught by that parable. We know where Moses found the outward form to put the lesson into. The ancient Accadians, Babylonians and Assyrians had a similar parable in popular songs and traditions before Moses borrowed it. The ending tells us also where these people got it. It came from the East, where the Aryan people lived. There was found the most ancient seat of civilization. These Aryans, in their wanderings, carried the story of the tree of life with them. We find it even in the "Edda"

of the Scandinavians. The cherubim and the flaming sword, placed to the east of the garden, are the sun and his beams, the great symbol of divinity for all the ancient Aryans, Bactrians and Iranians. Eden is well known to be the country between Assyria and Iran. The Bible tells us so. The people from which Abraham was descended came from regions near the Persian Gulf, directly south of those Aryan people; so it is not improbable that this story was known to the Jews by tradition long before the time of Moses.

If we should take the story literally, we would have to contradict all those passages that tell us God does all things. Suppose Adam had a nature without sin and incorrupt, could he ever do anything but what was good, unless somebody first created in him a corrupt nature? Only a corrupt nature can will the evil, as Christ tells us under the parable of a corrupt tree. A good tree can bring forth only good fruit, and a good nature can do no sin and evil. If Adam had no morally evil nature, he could sin only in two ways. Either God must first have created the evil in him, or there is some being more powerful than God, who created evil out of what God created good. Both assumptions would be blasphemous, and against all reason. Therefore, the story cannot be taken literally. It is an allegory, containing doctrines completely in harmony with the rest of the Bible and with science.

The true interpretation of this story, found right at the threshold of God's revelation to man, opens up to our view so grand and overwhelming a plan in the creation and salvation of the world, that everything becomes harmonious and luminous. The petty attempts at literal interpretation of the story become dark with their own contradictions and obvious absurdities. Thus interpreted, it is in harmony with other revealed truths and the whole spirit and teachings of

the Bible, the general Christian consciousness of all times, and the natural truths found by science and reason. If Christians would obey the command and "search the Scriptures," instead of the absurdities and crudities of its prejudiced interpreters, very little would ever be said of any conflict between science and religion.

After seeing the complete harmony existing in regard to the fact that man by nature is corrupt, and cannot love nor obey God, or, as science would say, that the ultimate motive for action in animate nature is self-preservation and self-gratification, there are yet two questions to be considered before we leave this subject. The first is: What is the cause of this moral imperfection and corruption? The second is: Where is the remedy?

Science tells us that all forms of living beings, throughout all ages, present to us one continuous plan of ever higher and more developed types. The polyp, the star-fish, and the mollusk eat to sustain life, and probably find a kind of obscurely felt satisfaction in this nourishment. The higher animals eat and propagate, and find a very high satisfaction in doing so. They strive for the satisfaction of these wants, in order to feel that high sense of enjoyment which accompanies these wants and their supply. Some of these animals either serve as food for others, or need others to feed upon. This creates strife, war, cruelty and murder, as we would call it. The plant-eating animals must often defend their feeding-grounds against each other, and so also strife, bloodshed, and murder is engendered. Taking all animals together, the battle for life, and for the enjoyments of life, is so fierce and universal that a true picture of it, in a moral point of view, is the most horrible and appalling conception any person can have. From a physical point of view,

the suffering inflicted and sustained continually everywhere, a million times transcends anything Dante ever conceived or wrote in his "Inferno." The whole earth full of living animals and bodies is nothing but a mass of flesh and blood, of bones and nerves, quivering with the intensest excitement, straining every nerve to satisfy their selfish appetites, without consideration for others. Every possible act of cruelty leading to this end will be performed. Self-preservation, self-gratification, self-enjoyment, is the only law that is recognized. This is the sum and substance of their lives and activities. Their aims, their hopes, their desires, their future and present happiness, is all bound up in this. They are driven by their instincts like machines. They make calculations, and have memories and thoughts of the future; but they all revolve about this one central thought, *Self!* They have an indistinct kind of self-consciousness, but it is not that of personality or of responsibility; it is only consciousness of pain or pleasure, either past, present, or to come. The only light spot in this picture of hell is the companionship and love for mate and offspring. Even this is more an unconscious impulse than a conscious motive. Think of this! Consider it well! From this mass of selfishness and infernal cruelty science tells us man takes his origin. It is not necessary to argue for or against the truth of it. For our purpose it is enough to state the doctrine of science on this point. Having this origin, what more can man be than selfishness incarnate? How can he love anything more than himself, his self-interests and self-gratification? How can he live for anything but pleasure and enjoyment, as the highest aim and the law of his being? More than that! How can he avoid having reproduced in himself the cruelty of a tiger, the cunning of a fox, and whatever animal residue there is in him?

This is not all. Science says, human life, even as it is now, is not possible, unless the law of self-preservation and self-gratification remains the predominating impulse, only it must be modified and harmonized with man's other characteristics. Science tells us in this statement, that man cannot have his thoughts, desires and acts proceed from the love of God and his laws, not even in part, because by inheritance, and from the nature of the case, the fundamental and all-absorbing and all-controlling impulse within him is, and must be, self-preservation and self-gratification, self-love.

What do Christianity and the Bible give as the cause of this moral corruption in man?

It has always been a favorite way among Christian people, and ministers in the pulpit, while describing the corruption and evil habits and inclinations of mankind, to name them his animal nature, animal instincts, animal vices and animal desires. The brutal man is named an animal, and his lusts and desires, animal passions. This is not meant to be a mere figure of speech, a way of overdrawing the matter, to make it emphatic; but it always has been the belief and doctrine, that, as far as the body, the flesh and blood and its passions are concerned, the natural man is an animal, his low passions are truly animal passions, springing from the animal part of man. They have the same source as the passions in the animal creation. Murder in man, as in animals, is incited by hatred, and love of destruction; illicit indulgence of sex springs from the animal satisfaction it gives, and so through the whole list of vices. Even the love of offspring we call a mere animal impulse.

Nor do these expressions come without any apparent cause and propriety. The world, even the Jewish and Christian nations, have at all times been full of

wars, bloodshed, and murder. People have killed each other by the hundreds of thousands without any more compunctions about it than the animal has. Even for religion's sake, and in sacrificial offerings, people have committed murders and inflicted pain and suffering continually, and even thought they did good works. So far they are really on a level with animals. The family relations all over the world, especially in Mohammedan and heathen countries, are as impure as those of animals, and often more so. Drunkenness has been the canker in the life of nations for thousands of years past, putting man, in his social habits, far below the animal, depriving him even of his bodily powers and capacities, and plunging him into an unnatural, loathsome, horrible, and premature death. Read history, read Homer, Virgil, Nibelungen, Cid, Shakespeare, read the Bible, look about you at the present day, and the animal hell described above is seen repeated in an intensified form among mankind. How can people, and especially Christians, fail to know and see that in some way the closest family relations and community of nature exist between carnal man and the animal creation? It is too evident!

Although, at the time the Bible was written, there were no scientific explanations and systems on the subject, and the writers, therefore, could not express themselves in a scientific and systematic way, yet they use language that is unmistakable, showing that they considered the carnal part of man, the body and all its animal and evil desires, an enemy of God and morality, and that which keeps man from attaining his true manhood, for which God created him. The Bible uses the devil to express what is opposed to God, his laws and purposes. The devil represents the animal and carnal part of man personified. In such a sense Christ says, John viii. 44, 45, "Ye are of your father

the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and a father of it. And because I tell you the truth, ye believe me not." Here Christ speaks of actual murder, and not figuratively of the murder of the soul, for he had just accused the Jews (v. 37), that they sought to kill him, because they hated the truth. If they for their evil passions were children of the devil, they must have inherited them from him, that is, from the animal, carnal part of the world designated by the devil. Christ also designates the heart, the inner nature of man, as the source of evil. Mark vii. 21, 22: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." If they come from the natural heart, they must be there by nature, they must come by descent and inheritance. Christ also says: "What is born of the flesh is flesh!" St. John iii. 6. That is, whatever is flesh, meaning the animal passions and nature, has the same origin. There is no difference between flesh and flesh. One is born from the other. The animal man and the animal brute have the same origin and descent. Their carnal natures are carnal, their bodies are the same. If men object to this statement, and are hurt and offended by it, this is on account of their carnal pride and inordinate love of self, which rebels against God's plans on all sides. "The pride of life is not of the Father, but is of the world," says St. John in his first Letter, ii. 16.

This is the doctrine of the Bible; but it is with people as Christ says: "Hearing they will hear not, and seeing they will see not." Dr. Martin Luther, in

the book quoted before, says on page 357: "Man without reason and will would not even be man, nor have any merits or demerits, nor could he be condemned or saved; he would simply be an animal, not even immortal." Ibid. p. 359: "But he to whom he (Christ) spoke (in John viii. 23), had a will, that is, reason and decision (*ratio et voluntas*); yet he says, that they are of this world. But what new thing would he have said, if he had said they were of this world according to the flesh and the grosser desires? Did not all the world know this before? Then what need is there of saying that men are of this world according to that part by which they are animals, since in this manner also beasts are of this world." Luther has here only repeated St. Peter's statement, when he says, 2 Pet. ii. 12: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." This doctrine of the animal nature of man is found plentifully expressed by all the writers of the Bible. It is, in fact, one of its fundamental and most emphatic teachings, that man is carnal by nature.

If this is so, where did it come from? Did God create evil? Science also asks, Can what nature produces be sin? Can the rock, the tree, the clouds, the birds, the animals, commit sin? Both, science and Christianity answer emphatically: No! Animals cannot commit a moral wrong, a sin, because they can feel no moral responsibility, they have no self-conscious soul, no personality. When nature, as the development-theorists say, or nature's God, as the Christians say, produced the completely developed man by descent and birth, flesh from flesh, carnal mind from carnal mind, through his eternal Word, the personified Logos, under the influence of his Holy Spirit, who

has always been in the world (Gen. i. 2 and vi., 3), moving towards holiness, then man began to recognize the divine law and his own responsibility. He felt his low and immoral condition, and began to humiliate himself and be ashamed. Then sin entered into the world, because law was recognized as a moral obligation, that bound man to God. Then man first entered into the likeness of God, "to know good and evil." Gen. iii. 22. This is the statement of St. Paul, Rom. vii. 7–10. Then a "new creation" commenced, the moral creation. Then the "Spirit of God began to strive with the children of men." Gen. vi. 3. If it were not so, God would be a creator of moral evil and sin. For, as shown above, if man were created morally perfect, he could never have sinned, he could never have fallen from moral perfection, for "a good tree cannot bring forth evil fruit."

St. Paul gives the above explanation in so many words. Rom. iv. 15, seq: "The law worketh wrath; for where no law is, there is no transgression." "For until the law sin was in the world; but sin is not imputed when there is no law." "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound." "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said: Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin,

that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." The apostle says: The law makes the moral sin. For sin was in the world as an imperfect condition of things, just as all things in the world are imperfect, and as the animals do injury; but when the law came to be recognized as law, then man felt that he was a sinner, and that he had committed a moral wrong, by offending God. Sin was dead before that and not imputed; now it became alive and produced moral death. As soon as the law and our obligations are recognized, moral guilt begins, as Christ says, St. John xv., 22, and death, threatened for sin, takes place. Here the apostle gives the explanation of what is taught by the words in Genesis: "In the day thou eatest thereof, thou shalt surely die." He says, this death takes place as soon as man sees the difference between sin and moral obedience. For, he says, we cannot obey, therefore, from that moment, we are morally dead, and condemned in our own consciences as aliens from God, the source of all life. "Sin slew me!"

In this passage St. Paul gives us further explanations about the story of the fall of man in Eden. He says, Rom. v. 14: "(Adam) who is the figure of him that was to come," calling Adam a figure denoting Christ, a figure of prophecy. He himself uses this figure in his explanation how sin came into the world, and says (v. 12): "As by one man sin entered into the world, and death by sin." "Even so by the righteous-

ness of one the free gift came upon all men unto justification of life." It is perfectly natural that he should say, sin and spiritual death came by one man. For if the doctrines of the Bible, agreed to by science, as shown above, are true, there must have been a first man and a first woman, who fell from the innocence of animal lawlessness, by the awakening of their soul to the knowledge of the difference between good and evil, and who so became like God, seeing God's moral laws and purposes in creation, through the hallowing influence of the Holy Ghost. It is also perfectly natural that their family and descendants, who inherited from them the knowledge of God and his laws, should be called the "sons of God," in distinction from the brutal men, who had no knowledge of God. It is also perfectly natural that Cain, when he fell from grace by the murder of his brother, should again turn to the companionship of those men, and unite himself with them by marriage. For the Bible tells us of these men in the land of Nod, to the east of Eden, where he carried with him the first knowledge of law, and gathered the people into a city, under civil government. For the land of Nod means the land of roaming, lawless men, who have no steady habitation.

This story of Eden contains still another noteworthy fact. The same divine spirit, who opened their understanding, so they could see and recognize God and his demands, and also their inability to satisfy God's high demands, gave them a faith that looked ahead to the time when the perfect man should come, especially sent by God to deliver mankind from the bondage of sin. These two have always gone hand in hand, from the first awakening of man's conscience for his moral obligations, up to the present day. Full of this faith Eve called out, on the birth of her first son: "I have gotten the Man the Lord." So this story strikes the

key-note, not only for all that follows in the Bible, but also for the life and history of the world through the centuries: the salvation of the world from sin.

If the writers of the Bible had believed this story to be a historical fact, and not a poetical form and dress containing an inspired truth, we would certainly find some passage that speaks of it as history or fact; but nowhere do any of the writers allude to it, or give any intimation in that direction. There is not a word of that kind to be found, whereas the Bible is full of representations and plain statements, teaching the animal nature and descent of man.

We need not be surprised at the fact that there should have been a time when only one man out of many should have come to the realization of sin and law and moral obligation. The greater part of mankind, in the early historic times, was nothing but a mass of brutality. The world is full of such men and women to-day. If it were not for political and social punishments inflicted upon them, like a whip upon a mule, they would live a mere animal existence. Go into the large cities, and you will find men, women and children by the thousands who have not the least spark of moral feeling, or of the sinfulness of their actions. Hunger, thirst, and fear of punishment if detected, is all that keeps them from murders and robberies in broad daylight. They are animals in every sense of the word, with souls practically dormant. They are human wolves and tigers. But some unscientific, self-opinionated theologians will not open their eyes to these facts. They are like the Pharisees of old, of whom Christ said, when they had accused him of driving devils out by Beelzebub, the prince of devils, "I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto

men. And whoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

It is necessary to say a few words yet about the remedy. Has science any remedy to suggest? Herbert Spencer tells us, that just as the progress of natural development brought about a time when the souls of men had grown strong enough to be capable of an awakening to see moral truths and laws, and to feel their obligations to observe them, just so a time will come, and has partially come, when this merely animal selfishness will be counterbalanced in the soul-life of men by altruistic sympathies. He explains the process in this way. Our sense of pleasure or pain is aroused, not only by our own experiences, but also, in a less forcible degree, by our thoughts of these experiences. We have a memory for what happened to us, and also of what we enjoyed or suffered. It is enjoying or suffering actually, only in a less degree. We also know, by our own experience, what will cause our joy and suffering, and what outward signs and manifestations will accompany them. Now if we see others have these experiences, and show these signs, the thought will, by long-established association, also call up in us the memory of our joys and pains while we had those experiences. That is, we will actually feel the joys and pleasures that others feel, only in a less degree, as soon as we see them in trouble or in happiness. This we commonly call sympathy. This sympathetic feeling will impel us to alleviate the sufferings in others, because in this way it will do away with our own pain felt in sympathy with the sufferer. The frequent repetition of these acts will establish a habit and readiness to help others, simply because they need

help, irrespective of our own interests. This is what science calls the altruistic feelings, and it is the only remedy science knows by which to subdue the animal, selfish, egoistic nature in us.

Christian religion and the Bible have not a word to say against this; for it is true, natural sympathy is one of the faculties and endowments of the developed human soul. A man without natural sympathy would make a poor specimen of a Christian. But how long will we have to wait for this sympathy to make a new man out of the carnal man as we find him? This sympathy and altruism has been in the world as long as humanity has preserved a record, and yet the world has sighed and prayed and longed and looked for something to deliver it from the bondage of sin and evil. The Bible gives us the same admonitions in this matter as science. St. Paul says, Romans xii. 15: "Rejoice with them that do rejoice, and weep with them that weep!" But this is not recommended as the salvation of the world from selfishness.

We see that so far there is a perfect accord between science and the Christian religion, to the very utmost extent that science goes. But will she say there is no other remedy, because she has found none in her systematic investigations of nature? Science does not, but many of her followers do. They say, we have found none in material nature, therefore there is none anywhere. If nature does not work out her own salvation, she is forever lost in the evil that holds her captive.

The Bible agrees with them also in this, that nature, left to itself, is in the bondage of evil, and cannot help itself, and is irretrievably lost. But is nature, and especially human nature, left to itself? Are these unchangeable, mechanical, chemical, magnetic, polar and other forces that we can trace in matter, all the active

force there is? Is there no supernatural, spiritual force, above and outside of these natural forces, that we have to deal with as a fact? Does the "Spirit of God move upon the face of the waters," as it did of old? Science, as such, does not deny it. She says the investigation of this matter is outside of her domain. Her kingdom is governed by the laws of nature, and these she has found to be as the laws of the Medes and Persians, unchangeable. She says also that these laws have been sufficient to explain the great mass of actual phenomena and facts, and those that have not yet been explained, she expects confidently to be able to explain sometime, and to show that they are also in harmony with nature's laws already found.

Religion agrees with her perfectly in this, and looks anxiously for the time when science will discover more laws of nature; for the Bible and reason tell her, that nature is also a revelation of God's will, and that the law of nature is the law of God. Religion is perfectly unconcerned about any contradiction, for God has revealed himself to her as a God of order. There can be no contradiction, no jarring possible.

But religion does go, where science says she herself has no business to go, that is, outside and above the unchangeable laws of nature. She follows the path of that Spirit of God, who before the flood strove with the children of men, and who has put a purpose and definite object into his creation, and has guided and moved all things up towards this final object, according to his certain, unchangeable purpose, which is the revelation of the divine Logos in the perfect man. Here is a fact, the grandest fact a human mind can conceive, lying entirely outside the domain of natural science. This fact of the gradual forward movement of all nature towards the manifestation of the children

of God, according to a supernatural, eternal law and purpose, which existed before the foundation of the world was laid; the fact that the Holy Spirit of God is working above as well as through the natural laws of science—here is where religion finds the salvation of mankind. In following the workings of this Spirit, we shall follow the doctrines of Christianity and the Bible, as well as the teachings of science, and we shall find perfect harmony and agreement. But we will also find that faith often goes where science cannot follow; yet, if it could follow, we will see that it could take no other path, and yet keep in line with its own doctrines, theories and systems.

CHAPTER IV.

WHAT IS SALVATION?

THE world is full of schemes for the improvement of mankind. It is in the nature of man to look and work for something better, and it is in the nature of things to suggest and invite improvements. This world, in its material aspect, is built on the progressive principle. If this were not so, neither progress nor improvement were possible, nor would it be expected and looked for. It is the very nature of created things which has given to science the generally-accepted development-theory, and to practical life its material development. Every century is getting farther away from the mere animal life, both in thoughts and methods. The uneducated, the crude, the mentally less gifted part of mankind, the American Indian roaming about under brutal chiefs, the African negro in central Africa, and the fossilized remnants of ancient nations, will wail and bemoan the passing away of the good old time, but it is simply because the animal man cannot comprehend and sympathize with anything but the animal. The rule of Christ holds good: "What is born of the flesh is flesh."

These statements are in perfect harmony with Christianity, as well as modern science and thought—yes, even with the fundamental thought and feeling of all times. Moses tells us that when God had created the earth, with its planets and animals, he pronounced them goôd. This divine revelation of the created

goodness of all things has ever since been the inmost conviction of mankind, and they have ever since searched and looked for this good that is in all creation, and their faith in it is growing from day to day, as they are finding more and more of it.

Science works by faith, a divinely created faith, the faith that there are good things to be found in this world, and that "He that asks shall receive, and to him that knocketh it shall be opened." Without this faith that precedes all science, all investigations, all improvements and development theories, these things would not be. Science and progress are dead and things of the past as soon as they lose their faith in any good to exist in and to be developed from this material universe. "*Cui bono?*" "For whose benefit?" is the question in all undertakings of this world. If faith answers, "Somebody's!" then somebody in this world will go on with it. If the world has lost faith in it, it will surely be dropped.

Moses tells us, also, what the first thing was man looked for and expected to find, under the impulse of this faith that the world was made for his benefit. Gen. ii. 20: "And Adam gave names to all cattle, and the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him." Human fellowship, the companionship of a kindred soul, is what Adam looked for; and up to the present day it is the first thing any man with genuine human emotions will look for. Adam became deeply conscious of this want, when he began to have a scientific knowledge of the brute creation outside of him. He classified, named and studied the fauna and flora of his surroundings, and while his soul became enlarged with the knowledge of things, the conviction sprang up within him, that henceforth the mere life and existence of the brute-body could not satisfy him. He had

hope and faith in things as yet unseen, but bright and glorious when they shall appear. The hope and faith and glory that sparkled in his soul, and made life bright and glorious before him, was not more and better things to eat and drink; but fit companionship, a soul-life that spreads out from him like the rays of a summer's sun, and is reflected back to him from kindred souls, while his own is buoyed and carried along by ever brighter waves of light and life, soul sympathizing with soul, life engendering ever higher life; until faith becomes reality, and man the heir of all the good which the Creator has stored in his creation.

This enthusiasm and elevation of scientific and speculative souls, this hope and faith in the material things of this world, are felt by every man that earnestly enters into the secrets of nature. There never was a successful and persevering student of science, but was cheered and upheld in his difficult tasks by this faith. It, therefore, must be in the nature of humanity to be capable of it, and in the nature of material things to inspire it. The natural progress of civilization, spreading more and more as time goes on, the general improvement of the conditions of the great masses of mankind, since the first pages of human history were written, can, therefore, not be ascribed solely to the influence of a supernatural religion. Outside of Christianity and its professed truths, the world and the nature of man are constructed on the principle of a gradual forward movement. Science sees this, the world in general believes it, and experience makes us take part in it.

The Bible and Christianity also teach this gradual progress in this material world by means of the very nature of creation. St. Paul says, Rom. viii. 28: "We know that all things work together for good to them that love God, to them that are the called, according

to his purpose." In the same chapter he says: "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." David expresses the same idea, when he says, Ps. cii. 25. 26: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure. Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." The change of a new vesture for an old and useless garment, is certainly an improvement and a progress. St. John tells us in his Apocalypse xxi. 1: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." St. Peter tells us, 2 Pet. iii. 13: "We look for new heavens and a new earth, wherein dwelleth righteousness." Both the Old and the New Testament are full of passages to the same effect; and it has always been the doctrine of the Christian Church, that the creative power of God, through the laws of nature, irrespective of any belief or religion of man, is causing the world to move forward towards the good,

instead of backward towards the evil; until the time shall have come, when the change shall be complete, and there shall be a perfect humanity, inheriting a perfect earth. There is no disagreement on this point between science and religion. Both look and wait and work in the same hope, with the same faith, for the glorious development of a better earth, with better inhabitants, according to predetermined and unchangeable laws of the Creator, as we see them in his creation.

To prove that I am not saying too much for modern science, I will quote the following from Herbert Spencer's "Principles of Psychology," Vol. 1, pp. 316, 341, in the edition of A. D. 1883: "The extension of the correspondence in space does not end with the perfecting of the senses. In creatures of comparatively advanced organization there arise powers of adjusting inner relations to outer relations that are far too remote for direct perception. The motions by which a carrier pigeon finds its way home, though taken a hundred miles away, can not be guided by sight, smell or hearing in their direct or simple form. This increase in the specialty of the correspondence" (between the inner perceptive powers of man and the external conditions), "like its extension in space and time, is both in itself a higher life, and contributes to greater length of life. Inability to distinguish between surrounding bodies of different natures must be attended by fatal errors in the conduct pursued towards them, while, conversely, the greater the power to recognize the multitudinous distinctions among bodies, the greater must be the number of special adjustments that can be made to them, and the more frequent will be the self-preservation. The proposition is in essence a truism. It is almost a truism, too, to say that in proportion to the numerousness of the objects that can

be distinguished, and in proportion to the variety of co-existences and sequences that can be severally responded to, must be the number and rapidity and heterogeneity of the changes going on within the organism—must be the amount of vitality. Indeed, there is no single formula which so well expresses the progress of life as this increase in the specialty of the correspondences between inner and outer relations. For, taking the extreme case, it is clear that did the actions of organisms actually respond to all the co-existences and sequences of all things whatever in its environment, its life would be *eternal.* And it is equally clear that the innumerable internal changes involved in effecting the correspondence with innumerable external relations would imply the highest conceivable degree of vital activity."

We see then, that science is also looking and waiting for the time when, by the laws of the Creator of all things, humanity will be endowed with, as yet, inconceivable powers and energies, which will be adjusted in a perfect harmony of action, where wrong and sin and accident and death and tears and pain will be things of the past. It will be a new heaven and a new earth, "where righteousness reigneth." It is, therefore, proved and established and accepted by science, that in this material creation, in and around us, there is a Power working irresistibly, continually, by the very conditions and laws of this creation, that is bringing about perfection, holiness, goodness, redemption from evil and its consequences, and *a life eternal.*

Christianity has always accepted this conclusion as true; but have the Bible, Christianity and the Church no other redemption and salvation to offer? The Church answers: "Yes!" We have the historical records of the progress of this salvation from wrong and evil by natural development for the last six thou-

sand years. What had been going on in pre-historic times, we can only guess at. What has this natural salvation done for the individual man up to the present time? Is there a single individual man living in this most enlightened age, that has not often asked himself the question: "Is life worth living?" and then the majority of times, when he was in his sober senses, answered with St. Paul: "If in this life only we have hope in Christ, we are of all men the most miserable!" Millions upon millions have been born, and have perished, without seeing this scientific salvation from sin and evil. They have suffered and yearned and longed for "the good they comprehend not," and died without hope for themselves as individuals. The words of Moses in the ninetieth Psalm are as true to-day as ever, where he says: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

Regarding the lower classes of humanity, there is no need of dilating on the subject. Their fruitless and lifelong struggle to make this life a satisfaction to them as individuals is the continuous cry in private and in public. A grain of their pleasures, joys, and satisfaction is forever mixed with a pound of failure, disappointment, misery, despair, and death. Even the very fact of meeting and getting in the way of mental and material progress and advancement is a source of disappointment and irritation to them. The newly-invented labor-saving machine takes the bread out of the mouth of some individual. The newly-widened and improved avenue of the metropolis breaks up the humble home of some poor family, and drives them to still more miserable quarters. The newly-found fact in science and knowledge breaks up their soul's peace, for it takes from them the little knowledge and con-

viction they have. The struggle for material subsistence and for mental rest grows fiercer for the great mass of men from year to year, because their wants increase, and knowledge, as far as they can attain to it, becomes more uncertain. The new and larger life of this world, which is daily developing, implies the death struggle and dying of the old. One cannot be without the other. Life and death go hand in hand, and since the new life of this present material world is to the great majority of living men but a hope, a faith, a future, it makes their present life a continuous death struggle in every sense of the word. This is what makes life so sad and unsatisfactory. Even in the most material and unspiritual sense, we must work and live by faith if we want to live at all, instead of always being engaged in the agonies of a passing away.

Has the scientific and speculative man much the advantage in this respect as an individual? Has he really found individual salvation by means of his faith and hope in his gradual-development theory? I will not ask, has life no disappointments and bitterness for him? But I will ask, is this life, as a simply material life, worth living to him as an individual? Even the greatest scientific enthusiast, if he has no other consolation but what science can give him, will confess that life has many joys and pleasures for him; but as a whole, life to him as an individual is unsatisfactory, and death an unsolved riddle. If he had the choice to live his life over again, just as it has been, or to go to rest forever, without any awakening, he would prefer the latter. "Nirvana," the dissolution of all individuality, is his heaven, life his hell, and men his devils. The only consolation life can give him, is that, in the summing up of the whole, in time to come, even his life and suffering and toil and death shall not be

lost to mankind, but be part of the general advance, like a drop that helps to form the ocean. To live in the memory of after times, is his only consolation and reward. We see, then, that a genuine and personal salvation from the evils of this world and its consequences has never been found outside of religion. The salvation that religion offers, can, therefore, not simply mean the advancement of the world in a material sense, brought about by the ever-active laws of the universe.

The salvation of the Christian religion is an actual, personal freedom from sin and wrong and its consequences, and a personal experience of perfect and unclouded perfection, and consequent personal, unalloyed happiness. To understand what Christianity means, let us go into actual life. Religion, as we find it, in its fundamental outlines, its spirit and tendency, in the Old Testament, as we find it in greater clearness in the New Testament, and as the general Christian Church, the invisible Church, has always practiced and taught it, is not, first of all, a theory, nor a mere catalogue of moral precepts and truths, nor is it a mere promise of future rewards and happiness. It is, primarily, in its fundamental essence, *personified perfection.* Nor is it confined to this material presence; but it ignores all limitations of time, space or thought. It touches and deals with the whole man and all creation, so as to produce harmony and adjustment, and eliminate wrong and sin. It places man in a right and satisfactory position towards the Creator and all creation, and consequently toward himself. For this reason it stands out prominently as a historical fact, which no well-informed, unprejudiced man can deny, that all real, permanent and personal advancement and improvement of man to-day over times past, must be attributed ultimately to the religion of the Old and New Testa-

ment. It gives answers to all the deepest and most momentous questions of humanity; not, primarily, as something to be speculated about and thought upon, but as something to be lived and experienced.

Let us look at a case of what is called genuine conversion. Nobody can live long in this world without meeting cases of that kind. A young man, not without some natural endowments of mind and heart, takes the world as he finds it, and follows the impulses of his bodily appetites. It is not long before "the lust of the flesh, and the lust of the eyes, and the pride of life" have carried him along to a point where he finds it necessary to cover up his acts before the eyes of the world, for his conscience and experience tell him that he is doing wrong. He knows it would ruin him in the eyes of people if they knew what he is doing. He also feels, in a dim way, that he is breaking the laws of a higher lawgiver, and that punishment, in some way, will follow unless he mends his ways. But these thoughts and impressions are not strong enough to produce a change in his life. Sin has more attractions for him than purity. There is a natural capacity within him to be impressed with the beauty, desirableness, and great value of a good life, but this is far overbalanced by the inherited and acquired impulses towards carnal and animal indulgences, and whenever these impulses become awake, or opportunity stimulates them, they act more powerfully upon his will than the feeble impulses of his better nature. When the period of indulgence is over for the time, the desires surfeited, and the animal powers exhausted, his better desires will have the ascendancy; he will cry over his past debauch, he will form new resolutions, he will make better promises, and there is true activity of his will-power towards the better life. But his bodily powers recover their strength after a while, the old impulses

act anew, and the enfeebled will is overpowered by the awakened animal impulses and new temptations, the better resolutions have lost their control, and another debauch, or drunk, or brutal fight, or murder follows. Gradually, after numerous attempts at a better life have proved unsuccessful, he gives up in despair, and a headlong rush into total ruin follows. We all have known such cases. From the nature of the case, I will ask what can be the only possible remedy for sin and a source of salvation for this man? The most unscientific observer can see that the only possible remedy is to make such an impression upon him that his will-power is stimulated sufficiently to want the good instead of the evil with a force sufficient to continue wanting and willing it with an honest and true will, even if the evil impulses and temptations return. There is no other way possible.

What is there in the world, according to human experience, that can make such an impression? Sometimes it is the death of a dear person, sometimes severe punishments for sin, sometimes the reading of a story, often the reading or hearing of the Bible, sometimes a sermon, sometimes fond recollections, sometimes good examples. But all of these impressions, from whatever source they come, in order to have this result, must necessarily first of all produce a disgust and hatred against the old life and past sins. They must make sin undesirable and odious with such colors, and in such a light, that sin loses its charms and power over the will. In other words, they must produce a hatred of sin. This is the first thing necessary. There is no other door that can open to a new life, but the door of genuine repentance; and this repentance cannot possibly be brought about, but by something that touches and stimulates the will-power, so as to feel the superiority and advantages of good over evil, of purity over

lust, of God over the devil. We see then, that, although repentance is the beginning of the change and conversion, the real cause and centre of it is the love of the good, the perfect, the pure, the true—in other words, a true love of God and a hatred of the devil.

But we often find what is called a false conversion, a change that lasts but a short time, something temporary and ephemeral. The reason for this is, that the stimulating medium has not been powerful, or extensive, or continuous, or genuine enough to make a sufficient impression in the man; or that the growth and development of his moral and religious nature and qualities has been so insignificant and scant, that no possibility existed for any permanent and lasting arousing of the will in opposition to the overbalancing animal impulse. For, as some men are gifted with a love of music, or painting, or knowledge, or money and passions, or country and home, or of men and women, in a good or evil sense, while other men are very deficient in these endowments; so some men have highly developed moral and religious qualities, that can be used and aroused. A soul that has no musical qualities and capacities, cannot be made to love and appreciate music. A man that has no moral and religious qualifications and capacities, cannot be impressed with the desirability of goodness over sin, of God over the devil. But since this forms the dividing line between man and animal, that man has personality, a responsible will and moral instincts, there is no man entirely without some capacity for conversion, nor is any man entirely beyond the power of God's means to reach his spiritual life and to influence it.

These statements are in perfect harmony with the most advanced views of science and psychology, as well as with the Bible and the Christian doctrine of

all times. There is no conflict on this point. There is no need of quotations from scientific writers for anyone conversant with the subject. I will introduce a few passages from the New and Old Testament. Ezekiel xxxiii. 18–20: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say: The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways." Job xi. 14: "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast and shalt not fear." Matt. iii. 7: "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." 2 Cor. vii. 9: "For godly sorrow worketh repentance to salvation."

Now comes the question, what means does the Christian religion provide, to make such an impression upon the mind and will of man, that he will permanently, and with all his desires, turn away from sin and wrong in hatred and disgust, and turn towards the good, because he loves it? We have seen, on psychological grounds, that the mere experience or contemplation of the awful consequences of sin cannot do anything but frighten and cow the trespasser, or make him a hypocrite, who will try to cover up his wrong, or it will drive him to despair and make him a more desperate villain. The mere threats and punishments of the law cannot make him love the good, the noble, the pure, the perfect. The experience of sin and its consequences, the threats of temporal or eternal

punishment, cannot convert a man from a lover of sin and the devil into a lover of God and his laws. There can, consequently, be no salvation of the person, no personal change, no real moral improvement, in mere sorrow, mere repentance, mere fear, not even in the mere negative leaving off former gross and evident sins and crimes. There must be an impression made that produces a positive result, namely, an actual and durable change into a lover of the good and of God. Only that man has found salvation, in whose heart and will such a permanent change is produced, that his love of the good is stronger than his love of sin, so as to overbalance and conquer it. Only that man can will the good, who prefers and loves it. For our will is nothing but the expression of our preferences, our tastes, our impulses, our habits and our real inner nature. A man cannot really prefer or love one thing, and truly want and will the opposite. To want and to will is the same thing, if the words are taken in an active sense. Therefore, religion must offer some means by which this impression is made, which changes the will from love of sin into love of righteousness. This is logical, this is psychological, and this is also Christian doctrine. "Unless a man is born again, he cannot enter the kingdom of God!" says Christ. Rom. xiv. 17: "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

Naturally the most lovely object will produce the greatest love in him that is capable of loving. To be lovely means to be an instrument for producing love. A musical nature will love and be moved by beautiful music. An artistic nature will love and be moved by beautiful scenes. A moral nature will love and be moved by moral perfection. Educators use the lives of great men to influence and mould the minds and

hearts of the young. The church uses the name of Christ to change the sinner into a man redeemed and saved from sin. This does not mean that the name of Christ works as a charm to produce some wonderful effect, but it means that according to the laws of human nature, as recognized and understood by science, Christ, as he appeared on earth, and as he appears to us from the Bible and history, under the preachings and doctrines of the church, makes such an impression upon men that they can not help but love him, his doctrines, and life, and hate their own sins and imperfections. The main question involved is whether a man is of such a nature that the representation of Christ can make such an impression upon him. For if, according to science, a man's nature is not sufficiently developed, or has so far retrograded and degenerated that he has no capacity for such impressions, it will be impossible, as far as the means of the church go, to bring him to a saving knowledge of the truth. This is also the doctrine of the Bible and the church.

If a man retrogrades to that extent that the doctrines of Christ can make no impression upon him, we say that he has committed the *sin against the Holy Ghost.* Luke xii. 10: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Heb. vi. 4: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The same doctrine is taught in Heb. x. 26–29, and 2 Pet. ii. 20, 21. The well known doctrine of *election* expresses the

condition where a man is so low by nature that the saving doctrines of the Bible and the church can make no impression upon him. Christ says, Matt. xiii. 13–15: "Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith: "By hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." In the seventeenth chapter of St. John Christ prays as follows: "Father, thou hast given him (Christ) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. . . . . I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them." 2 Tim. iii. 5, 7: "Having a form of godliness, but denying the power thereof. Ever learning, and never able to come to the knowledge of the truth." Christ says, Matt. xxii. 14: "Many are called, but few are chosen." Matt. xiii. 11: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." 1 Cor. i. 23: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Rom. ix. 20–23: "Nay, but O man, what art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called."

The Bible says also, 1 Tim. ii. 4: "God will have all men to be saved, and to come unto the knowledge of the truth." Now, it is only reasonable to suppose, and we cannot reason otherwise, that what God wills, he has also made provision for. This agrees again with what was said above, that no man is entirely without any moral nature, or without any capacity whatever for being impressed by the truth as it is in Christ. And what has been said about *election*, and the doctrines of the church concerning the natural incapacity of man for spiritual truths, must be interpreted and understood so as to make man's will, if ever so feeble, one of the conditions in the acceptance or rejection of these professed and preached truths. For this reason it is made the duty of the church to preach this truth continuously, impressively, and in such a way as to reach and touch every man according to his peculiar wants and needs and nature. St. Paul says, that to the Jews he became a Jew, and to the Greeks a Greek, and he was made all things to all men, that he might by all means save some, and that he does this for the gospel's sake. Christ commanded his apostles to preach the gospel to all men. For this reason, also, it is according to the counsel and wise provision of God, that the various divisions, views, forms and methods exist inside of the church, so as to find a way to reach many, and to be adapted to the peculiar natures of all men and all times and circumstances.

Since salvation is not possible except by a change of the will and the highest development of personality, salvation cannot be a matter of absolute and inevitable compulsion; but it must be a matter of applying suitable means for shaping, changing, influencing and moulding into something new the man as he is found. It must be a *new birth.*

We see clearly, then, that science and religion agree in this, that if selfish, sin-loving man is to be changed into a genuine lover of God and all that is good, it must be done by presenting to him goodness in such a manner and form that his nature will be kindled into a genuine love of it, strong enough to overpower and control his will and actions. They further agree, that man can do nothing towards this change, but that it must come solely from the representations made to him and the impressions made upon him. They also agree in this, that this change can only be produced in such men as are by nature prepared and fitted for it, and capable of responding. The Bible teaches these doctrines clearly. It further teaches, that this personal salvation is brought about by Christ, the promised Messiah. Christ himself taught this. When Peter had declared him to be "the Christ, the Son of the living God," he proclaimed: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." St. John xv. 5: "Without me ye can do nothing."

We must ask the question, Has this preaching of Christ by the church had the effect of converting, changing and saving from sin to righteousness large bodies of men, so as to merit the name of saving the world? This is a question of fact, to be answered only by past and present history; and the answer is overwhelmingly in the affirmative.

It hardly needs to be stated, that it is not the doc-

trine of the church, that the mere speaking of the name of Christ, or the mere exclaiming: "Come to Christ!" or any mere formula of that kind, will have the effect of producing a change in the hearts of men; but it is what the Bible and the church teach and preach about him, the representations, the doctrines, the impressions, the truths that take possession of the mind and heart and the whole spiritual life of a man, which are claimed to have this effect. There is much preaching and teaching about Christ, which historically, or dogmatically, or practically, misrepresents him. The church does not claim that this, as far as it is false, can have any saving effect. Christ says: "The truth shall make you free!" So it can be only the truth about him, his person, his life, his acts, his doctrines, his death, that the church will permit to be preached, as far as it is in her power to maintain this truth.

Here is where the various divisions, denominations and sections in the church have sprung up. Human minds are imperfect; knowledge of historical facts is, and becomes more and more, a matter of difficult investigation; peculiar mental traits in different teachers produce one-sided views; the changes of rulers, of nationalities and social standards, make certain tendencies and systems popular and predominant; and so, in the course of time, it has come about that the outward, visible Christian Church is divided and separated into different camps. But it is, nevertheless, but one invisible body, the communion of saints, the kingdom of God, the total number of those that are changed from lovers of self and sin into lovers of righteousness and God. The very cause of this division shows the essential unity. This unity is "the truth as it is in Jesus;" Eph. iv. 21, and this they all, with one heart and soul, look for, and think to find, in the Old and New Testament, as historically interpreted.

At this point comes in another controversy and cause of dissension among the visible Christian churches. The Bible was written in various ancient languages, at widely different times, by numerous writers. What now are the the historical facts in regard to these writings as they lie before us at the present time? Are they all historically true? Are they to be explained in the light of profane history, or are they to be taken without any explanation? These questions are variously answered according to the associations, intelligence, and education of the individuals or parties, but these questions again, inside of the true and invisible Christian Church, show only the firm adherence of all to this one fundamental principle and foundation stone, "*the truth as it is in Jesus.*" The effort to find this truth in its totality, to understand it, to teach it, and apply it for the salvation of individual man, is the cause of all this apparent division and disagreement. The Bible, in its various acceptations, is acknowledged by all these different sections of the visible church as the divinely appointed and provided source whence we are to learn the truth about Christ, and whence all Christian doctrines are to be established or corrected. The true Christian church, the invisible church, has always been a unit upon this point, that the salvation which the church has to offer comes through the knowledge of Christ as a Saviour, and from no other source.

But knowledge is no knowledge for the individual if he does not believe it nor accept it as true. Knowledge must first be conceived with the understanding, and then assented to as an actual fact, before it can have the force of truth. An untruth, if ever so beautiful or ingenious, unless it is believed and accepted as true, does not move mankind. Therefore the doctrines concerning Christ, as we understand them from the Bible, must be accepted as true before they can

change the mind, purposes, and will of any man. There must be an honest, unreserved, hearty acceptance. In other words, a man must have faith in Christ and in what the Bible teaches about him before any change can result. A man must believe in Christ and the Christian doctrines concerning him before Christ can save him. This is a clear, logical conclusion, and a truism demanded by science and psychology, if Christianity is put to a scientific test. This is also the doctrine of the Bible. We are told in Heb. xi. 6: "But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Rom. x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Eph. iii. 17: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." St. John vi. 28: "Then said they to him (Jesus): What shall we do that we might work the works of God? Jesus answered and said unto them: This is the work of God, that ye believe on him whom he hath sent." The Bible is full of passages in which we are told that no man can be saved except through faith; that faith in Christ is the only means of personal salvation.

These statements are perfectly in harmony with scientific thought and psychology, as above shown; but they state the matter by indicating the way in which salvation comes. Unless we believe that what the Bible tells us about Christ is true, no change of

heart, no new birth, no salvation from the love of sin to righteousness can result, no power to change our will can be brought to bear upon us. Without this faith, Christ and his salvation is a lie to us, a foolishness, a contemptible thing. Only by faith as the means, as the *mediate cause*, are we saved.

The Bible often states the matter in another way, namely, by speaking of the *immediate cause*, the direct source of personal salvation. This, of course, is Christ, as shown above. Therefore we find such passages as these: Matt. xviii. 11: "The Son of man is come to save that which was lost." Luke ix. 56: "The Son of man is not come to destroy men's lives, but to save them." Acts iv. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." 1 Thess. v. 9: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Sometimes the Bible speaks of salvation from still another view. It gives neither mediate nor immediate cause, but speaks of salvation in regard to its results, fruits, or signs. In this way we sometimes meet a seeming contradiction. St. James tells us, that only he has a saving faith, who produces good works as one of the results of salvation, and that faith without works is dead. Looking through this necessary and inevitable result of personal salvation, he says, James ii. 21–24: "Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith: "Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then, how that by works a man is justified, and not by faith only." St. Paul, looking at justification, not from the

side of results, but of means, says, Rom. iv. 2–5: "For if Abraham were justified by works, he had whereof to glorify; but not before God. For what saith the scripture: "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." In a similar manner, personal salvation is ascribed to numerous causes, not as being the primary cause, but a means. So we read of pure doctrine, of preaching, of example, of different incidents and influences being the cause of salvation. St. Paul says, Rom. viii. 24: "We are saved by hope." There is no contradiction in any of these statements. Only he that does not know what salvation is, will misunderstand and be confused by them.

We have seen, then, that the different doctrines and accepted truths concerning Christ, as derived from the Bible, are the means used by Christianity for her work of saving man from sin to righteousness, from an enemy into a lover of God, from the kingdom of the world into the kingdom of heaven. It concerns us now to state what these doctrines and accepted truths are; whether they are of such a nature that they can produce this change of heart and of the will, according to the laws of reason, science and psychology; and whether they are in harmony with scientific truths, as far as they are known and accepted. We can only consider the fundamental doctrines, as accepted by the church generally; such as His divinity, vicarious atonement, miraculous powers, resurrection, omnipresence, and a few others. These will give us sufficient scope to prove or disprove the reasonableness of the Christian faith, and to see what agreement or conflict there is between it and science.

CHAPTER V.

CHRIST THE GOD-MAN.

WHATEVER matters concerning Christ are taught and preached by the Christian church, in order to have any claim upon the minds of men as truth, must first of all be sustained by history as actual facts. The facts of history are established by contemporary witnesses and their utterances. Such utterances the church claims to have in the writings of the *New Testament.* There never has been a book in the world, upon which so much earnest, learned and conscientious labor has been bestowed, as upon this. As to the present actual results of this labor, as far as they bear upon the historical truthfulness of its contents, science and history uphold the following facts as established: First, that Jesus of Nazareth is an actual person, living at the time the New Testament claims; Second, that his life, deeds and teachings were witnessed by the whole Jewish nation, and by many strangers from all the civilized nations of that time; Third, that these things were, from the time of their occurrence, continually and publicly preached and propagated, by many of these eye-witnesses, among the Jewish nation and in different parts of the civilized nations of that time; Fourth, that by means of such preaching, there was established, and everywhere accepted as true, a body of history, representations, doctrines, parables, speeches and commands, which was called "the faith," and was held as the common property of the rapidly-

spreading Christian church; Fifth, that such body of Christian teaching and traditions was substantially complete about ten years after the death of Christ, when the first authoritative account of the life of Christ, based on these teachings and traditions, was written down by Matthew, an eye-witness, in the vernacular of Palestine, and afterwards translated by the author, or by his authority, into Greek, as we have it now; Sixth, that the gospels of Mark, Luke and John, and all the letters and other writings of the New Testament, were written by contemporaries of Christ, from this same generally-accepted body of "the faith;" Seventh, that from the time of their first existence, up to the time of Constantine, the first Christian Roman Emperor, these writings were accepted and circulated as authoritative, and no creditable attempt was made by friend or foe to contradict or disprove the historical facts as contained in them; Eighth, that Constantine, about 320 years after the death of Christ, fearing the loss of the original writings from age, had a very substantial copy made on prepared antelope skin, which copy we have now in the Vatican at Rome. There is another copy of the New Testament, now in the library of the Czar at St. Petersburg. This was made about the same time, probably from the same originals. We have a third copy, made about 100 years later at Alexandria, and now in the British Museum at London. These three oldest known copies substantially agree, even to the minutest particulars, except such verbal inaccuracies as would be produced by copyists in careless moments. Taking these facts, established by science and history, together with the intensely severe persecutions which the Christians sustained nearly up to the time of Constantine, is there any human possibility that the historical part of the New Testament might misrepresent, and not be sober his-

tory? Even the facts of the last century are not any better, if as well, proved, as are the facts contained in the New Testament.

The Christian religion, therefore, claims a solid and historically established basis for its doctrines. The foundation upon which it is built is the life of Jesus, His acts and utterances. The only absolutely necessary question to be answered therefore, in order to have its effect upon the human mind and heart, is this: Is it true in fact? The affirmative answer given by the church, and by the conviction of every true Christian, is therefore able to drive out and overcome all philosophy and arguments from temporary science and theories, of whatever nature, that do not harmonize with these historically established facts. For all true history, all true science, and all true philosophy, must ultimately rest upon facts. The only natural, legitimate and profitable ultimate object of the human mind and its activities ever was, and ever will be, to harmonize facts, and to grasp their true connections as cause and effect. History, to be true, must represent facts in their actual relations of time, that is, as cause and consequence. Science, to be true and permanent, must and can only explain facts as they are evolved one out of the other, or their relations of cause and consequence. Philosophy, which builds up theories of the universe, can derive them only from ascertained facts. Where a single supposed fact does not square with the loftiest philosophy, all the world concedes that either the supposed fact is no fact, or the philosophy is radically wrong.

The Christian doctrines concerning Christ, as far as their power to produce conviction and faith in them is concerned, stand upon the same ground with all history, science and philosophy—upon facts; and the judgment whether the facts, as stated in the New

Testament, are true, can only depend upon the same two factors upon which profane history, science and philosophy depend, namely, the capacity of the person judging, and the credibility of the witnesses.

Any unprejudiced reader will be impressed with two prominent thoughts, as he reads the New Testament; and these are, the apparent honesty of the writers, and the supernatural character of the facts. Jesus and all His apostles lived, and all but John also died, as martyrs for the truth of these facts. The desperate death of Judas Iscariot even is an incontrovertible proof of his belief in their truth. In this inherent evidence of their truthfulness, taking hold upon the mind with a force from which there is no escape, consists their ever widening influence in the world. The human mind cannot help itself, but it must accept as true what is told, unless the opposite has taken possession of it, either as a fact, or as a reason for not believing it. Herein lies the force of all evidence. No man has ever doubted the evidence of his own senses, or the evidence of the senses of other people like himself, unless he had special reasons for such doubt. There was no valid reason known at the time of the occurrence of these stated facts, why they should not be believed and accepted, nor is there any known up to the present time. The various efforts that have been made, and the books that have been written from time to time, to furnish reasons why they should not be believed, have made very little impression upon the educated mass of mankind as a whole, and that little is dying out rapidly. There is an inherent force, a divinely created force, in all truth. This power is dependent upon the constitution of the human mind, and will exert itself, even if the mind does not clearly see the *reason why*. The human mind works by impressions, and these impressions come, whether we can analyze them or

not, from the nature of things that impress us. This is the higher criticism, of which so much is said by many who know least about it. This higher criticism clearly is in favor of the utter truthfulness of the intentions of the writers of the New Testament. There is a powerful, a divine force in its statements, which the human mind cannot resist. It involuntarily becomes impressed that the writers of these facts were honest men, and wrote what they themselves believed to be true. No reasoning has ever yet been able to separate this divine stamp from the New Testament writers. Only men that do not read it sufficiently to get any impression, but take their knowledge of it second hand, from other books and criticisms, will honestly deny this.

But, with this first impression, there is another, accompanying it, and necessarily forming itself into a judgment and conviction: If these men tell what they have seen and heard and felt, why should we doubt the evidence of their senses any more than our own? Again, no valid and generally convincing reason has ever been adduced, and so the average human mind is forced to conclude, not only that these men are truthful, but that the facts they relate are true. So we see, then, that the acceptance of the New Testament and its statements is a logical, scientific and psychological necessity, produced by the nature of the human mind and the character of the writings. But both, the mind and the book, are creatures produced by the omnipotent power of God; and so it is, primarily, not man that accepts the doctrines of the book, but it is the power of God in these truths, operating upon the mind, that produces faith in them. This is now, and always has been, the doctrine of the church. Isaiah says, in chapter lv. 10, 11: "For as the rain cometh down and the snow from heaven, and returneth not

thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Heb. iv. 12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Together with this judgment concerning the character of the writers of the New Testament, goes also the judgment concerning Christ. If what they say is the true evidence of their senses, then the character they draw must also be the true character as their senses perceived it. Then we see him in their writings as they saw him in his life and acts. Then the only question can be: Is this character the same in all the various writings? The general answer of the church and the world has always been in the affirmative. Christ is everywhere, on every page, in every chapter, from the first verse in Matthew, to the last "Amen" in Revelations, the same mysterious, inexplicable "God-man," with a truly human nature, and a truly superhuman power and consciousness. St. Paul expresses this by saying, Col. ii. 9: "In him dwelleth all the fulness of the Godhead bodily."

But few have ever denied that Christ, as represented in the Bible, was a true man in every sense of the word. The church has ever taught and believed his true humanity. He was born of a woman, and grew from childhood up to manhood, like other children. His appetites, affections, love and fear were like those of other men. When he was hungry, he stepped up to the fig tree to find figs, and finding none, he was

disappointed. He was tempted by the prospects of power, of riches, of pleasure, of renown, to swerve from the true path; but he was not overcome. We are told he loved Mary and Martha, and standing at the grave of his friend Lazarus, his eyes filled with tears. Seeing his hour of suffering and death near at hand, while in Gethsemane, the dread and agony of anticipation make the sweat run down his face like drops of blood, and he prays to God for deliverance from the great suffering to come, "if it be possible." On the cross he cries: "My God, my God, why hast thou forsaken me!" Again he cried: "I thirst!" "And when he had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." This is the suffering and death of a human creature, forsaken by God and man. The lowest man can sink no lower in disgrace and suffering. His disciples also, although they adored him, yet always asserted his true manhood. Their exhortations to the Christian congregations to grow in grace and overcome sin, are based on this very argument, that Christ also was tempted in all things, just as they are, and yet committed no wrong. Heb, ii. 14–18: "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Of this same man we are told that he did and said

things that are far beyond ordinary human power to do or to know. There was no uncertainty, no probability, no experiment about it; but his acts and words carried the stamp of absolute authority. There was a consciousness, a personality apparent in his whole bearing, from the very hour he entered upon his public ministry, which admitted of no comparison between him and other persons. From the hour of his baptism by John in the Jordan, up to the hour of his final suffering, he assumed and upheld the authority of divinity. He knew and declared events, past, present and future, beyond the power of man to know. He stood in audible and visible communion with beings or powers unknown to the senses of ordinary men. With supernatural power and unerring certainty, he controlled the elements. He produced matter without any visible means, and cured diseases by the power of his word and will. The dead were recalled to life and health by a single command of his. Even his own death he foretold and described with unerring certainty, and said he would bring himself back to life on the third day. When the Jews asked a sign of him, he said: "Destroy this temple (his body), and in three days I will raise it up!" John ii. 19. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." St. John x. 17, 18. "As the father raiseth up the dead, and quickeneth them; even so the son quickeneth whom he will." St. John v. 21. "As the father hath life in himself, so hath he given to the son to have life in himself." St. John v. 26. "I am the resurrection and the life!" St. John xi. 25. When the predicted time was come, he rose bodily and visibly from the dead, and for forty days he was seen by hundreds of people, and at various times and places, eating with them, instruct-

ing, encouraging and preparing them for their ministry to convert every nation, and to subject the world to his spiritual dominion. At the appointed time he was visibly taken from earth, and the visible outpouring of supernatural powers upon his apostles came at the time and place promised by him; on the day of Pentecost, at Jerusalem. After that followed, strictly in accordance with his clear and minutely described threat and prediction, the awful punishment of his murderers, in the destruction of Jerusalem and the Jewish nation. Even this is not all. He had promised that after this event his spiritual kingdom should be established as the controlling power in the world, with great power and glory; and this was literally fulfilled in 300 years. "This kingdom shall have no end," he said, and so we have seen it increase for nearly 1900 years, ever spreading, ever conquering.

We see all this said and done by him—not as other men, even the greatest, an Alexander, a Cæsar, a Napoleon, say, do and predict great things at a venture, relying upon their power of combination, of applying means to ends, of looking into and following the current of events, and taking opportunity by the forelock. It was not even personal bravery and audacity, and inflaming the passions of men by promising luxury and ease and riches and greatness in a way to please the minds of men. It was all said and done as by divine authority, without any reference to the wishes or desires of men. There can be no question in the minds of common-sense readers of the New Testament, in the minds of men that will read it as they will any ordinary history, that Jesus of Nazareth, the son of Mary, and reputed son of Joseph the carpenter, the brother of James and Joses and Simon and Judas, openly, purposely and defiantly put himself in opposition to his whole nation and its leaders, and to the

spirit and tendency of his time, relying simply and exclusively on a divine power, of which he was conscious as dwelling within him, and being under the control of his personal will. He not only intimated such an indwelling divine power and personal control, but he plainly, unmistakably, and as a matter of fact, claimed and proclaimed it. He always speaks of himself as "the Son of God," or "the Son of man." He recognizes but one personality in himself. There is no duality, no distinction between him and the source of his power. Whatever he does comes through the working of his personality, his personal desire, his personal will, his personal design and power. He acted and spoke at all times as the natural born heir and Lord over all, as the king whose word is law. Luke xi. 31: "Behold, a greater than Solomon is here!" John xviii. 20: "Pilate therefore said unto him: Art thou a king then? Jesus answered: Thou sayest that I am a king!" He never speculated or argued about this, but simply acted and declared it. It was a fact with him, and not a theory to be expounded, a doctrine to be supported and defended by human ingenuity. He simply stated it as a truth. Matt. xxviii. 18: "All power is given unto me in heaven and in earth." When the chief priests and elders of the people came to him and wanted to know "By what authority doest thou these things, and who gave thee this authority?" He asked them whence John the Baptist derived his authority. When they would not answer, for fear of committing themselves, he said, "Neither tell I you by what authority I do these things."

Notwithstanding this refusal to argue and explain to his cavillers, he did at other times more clearly define this authority and power, as far as the minds of his hearers and disciples could comprehend it. In doing

this he did not develop a theory or philosophy, but stated facts, expressed in such words, and couched in such forms of thought, as were familiar and capable of being grasped by them. He took the common relations and facts as they existed among men, and by means of them he stated and illustrated what of itself, without such illustration and human form of thought, is unthinkable and unknowable to us.

First of all he called himself the "Son of God," just as he called himself the "Son of man." This relationship is clear enough, if taken as an existing fact, for we all know what it is to be a son or a father, but as soon as we try to look back of the fact, and to explain it scientifically, that is, as cause and effect, there never has been a human being that can give any intelligible explanation or theory how the transmission of life and individuality from father to son is made possible. There is no difference in the two terms, as far as human knowledge is concerned. We stand before just as great a mystery when we say, "I am the son of my human father," as when we say, "Christ was the Son of God." Both stand before us as accomplished facts, like all facts of this living creation; and all that a human being can do, either as scientist, or as theologian, or as a common man and Christian, is to take the mode of speech from the fact as it appears, without knowing the real explanation, like the value of "x" in an algebraical formula. What we can do, though, is to reason from one to the other, that is, to express one fact in terms of another fact, which is the basis of all science and reasoning. This is what Christ has done. He has expressed his personal relationship to God in terms of the human relationship of a son to his father. He taught that as the son is one person, and the father another, so is the "Son of God" one person, "God the Father" another. As the "Father" works independ-

ently and from his own will, so does "the Son of God" work independently and from his own will. As the human father sends his son and commands him what to do and say, likewise does "God the Father." As a good son obeys and executes the will of his father, so does the "Son of God." As a human only begotten son is the heir and representative of his father, and has his father's authority and power, so has the "Son of God." As the human father upholds and enforces the wish, will and command of his son, as long as the two are in harmony, so does "God the Father." As the human son, while he stands only in the relation of sonship to his father, can do nothing, and has no power or authority independent of the father, neither has the "Son of God." As the human son has all things, his life and existence, his power and authority, his present and future possessions, dominion and riches from the father, so has the "Son of God."

The following passages state these facts clearly. John v. 22, 23: "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." V. 17: "My Father worketh hitherto, and I work." John iii. 35: "The Father loveth the Son, and hath given all things into his hand." John vi. 38: "I came down from heaven, not to do mine own will, but the will of him that sent me." John viii. 42: "I proceed forth and come from God; neither come I of myself, but he sent me." John xvii. 4: "I have glorified Thee on the earth; I have finished the work which thou gavest me to do." V. 8: "For I gave unto them the words which Thou gavest me." V. 18: "As Thou hast sent me into the world, even so have I sent them into the world." John xii. 49: "I have not spoken of myself; but the Father

which sent me, he gave me a commandment, what I should say, and what I should speak." John xiv. 10: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." John xvi. 15: "All things that the Father hath are mine; therefore said I, that he" (the Holy Ghost) "shall take of mine, and shall show it unto you." John xi. 41, 42: "Jesus lifted up his eyes and said: Father, I thank Thee, that thou hast heard me. And I know that thou hearest me always. But because of the people which stand by I said it, that they may believe that Thou hast sent me!" Matt. xx. 23: "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." John v. 19: "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. V. 30: "I can of mine own self do nothing. As I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." V. 20: "The Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." Mark xiii. 32: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." John xiv. 28: "If ye loved me, ye would rejoice, because I said, I go unto the Father; for the Father is greater than I!" Matt. xix. 16; "And behold, one came and said unto him: Good Master, what good thing shall I do, that I may have eternal life? And he said unto him: Why callest thou me good? there is none good but one, that is God!"

Here we see Christ, the "Son of God," spoken of in terms taken from the relationship of a son of man. But he also used other terms, not applicable to man, thus showing that the comparison of human sonship does not completely cover the case, as no comparison is ever completely adequate. In God there can be no division, no parts, nothing of the nature of created beings. He is the eternally Unchangeable One. Therefore, if Christ is the "Son of God," he must be God. This is what the Greeks and Romans had always understood by the term. This is what Pilate and the Roman soldiers understood by it. This is what the Jews and their leaders understood him to say, and for which claim he was condemned by them to suffer death. We read in John v. 18: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." John x. 32, 33: "Jesus answered them: Many good works have I shown you from my Father: for which of those good works do you stone me?" The Jews answered him, saying: "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God!" Christ did not deny the charge, but confirmed them in the interpretation they put upon the term. He expressly and emphatically stated his unity with the Father. John xiv. 6–11: "Jesus says unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him and have seen him." Philip saith unto him: "Lord, show us the Father and it sufficeth us." Jesus saith unto him: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then:

Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." John x. 30: "I and my Father are one!" John viii. 58: "Jesus said unto them: Verily, verily, I say unto you, before Abraham was, I am." John xvii. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." V. 24: "For thou lovedst me before the foundation of the world." It would be an impossibility to state the identity of two beings in one person any more plainly than it is done in the above quotations. The statement, as a fact, is clear, but whether it conveys to us any explanation of the fact, is another question.

Christ never based his utterances on any metaphysical reasoning, except in one single instance. When declaring that Moses taught the resurrection of the dead, he argued thus, Luke xx. 38: "For he is not a God of the dead, but of the living: *For all live unto him!*" He thus shows that although he does not base the efficacy of his doctrine upon human reason, science or philosophy, but upon the power of the Spirit accompanying and enforcing all truth, that nevertheless human reasoning and metaphysical deductions may be used as a means for opening the truth to the understanding and silencing the enemies of truth. Let us, in like wise, approach this doctrine of the Unity of Christ with the Father and their distinct individual personalities. If, by logical inductions or deductions from known facts, we can show that this doctrine is not contrary to nature and human reason, we have also shown that there is no conflict between science and the Christian religion on this point.

If Jesus of Nazareth was a real man, as the Christian church teaches, his body and all its powers and functions must have been subject to, and conditioned by, the laws of matter, like the bodies of other men. The ultimate constitution of matter, as far as we know anything about it, must have been one of the ultimate conditions of his personality. Now, there is one thing certain about matter, which we know with such a certainty that any reasoning to the contrary would be called insanity, and that is this: that it makes no difference how and what you consider God to be, or whether you consider him to be at all—human reason cannot admit two independent ultimate existences, namely, God and something outside of God. There is but "one ultimate starting-point." All metaphysics, all science and philosophy, center in this certainty with a unanimous consent. The Bible says, Gen. iv. 35: "Hear, O Israel, the Lord our God is one Lord." "All live unto him." "In him we live and move and have our being." Acts xvii. 28. "Of him, and through him, and to him are all things." Rom. xi. 36. If all "*being*" is *in*, *of*, *through* and *to* Him, there cannot be such a distinction between God and the material world, that there are two independent ultimate principles underlying them. The one must be reducible into the other. One must be but the exhibition, the revelation of the other. The only question is, which is the ultimate and which the revelation. Science decides this matter for us, without going to the Bible for an answer. She says: Back of all matter in form, and back of all development of material forms in time, lies the Unknowable, Universal Power. Unlimited Force, Power, Spirit, Energy is the *ultimate* of matter. Science has stated this fact by the words: "In matter we will yet find the *potency* of all things." This *potency of all things* religion calls God; agnosticism calls it the Un-

knowable; materialism calls it Forces; and pantheism and idealism call it Universal Being. There is no difference in the ultimate idea underlying the different expressions. Christ claims this "potency of all things" inherent in his personality, not as God alone, nor as man alone, but as the *Man being God*, the God-man. Matt. xxviii. 18: "All power is given unto me in heaven and in earth." Matt. xi. 27: "All things are delivered unto me of my Father." We see, then, that science goes even farther than the church does, when it ascribes all power to matter. All matter certainly includes the body of Christ, and what science claims as a possibility for all matter, Christ claims for himself. The further discussion of how this "potency of all things" exhibits itself in time and creation, cannot weaken the general fact, that the possession of all power claimed by Christ is acknowledged by science, not only as a possibility, but as the ultimate capacity of all matter. Even this possibility science refers back to, and deduces from the inherent, ultimate, unlimited Power, as the source of all matter, and so makes matter, in its nature, only the exhibition of limitations, assumed by this *universal power*, when it becomes visible as creation and matter by the limitations of time and space. This is just what Christ claims for himself: "The Father in me, and I in the Father." In his limited body dwells the unlimited God. Col. ii. 9: "In him dwelleth the fulness of the Godhead bodily." Visible matter, this human body as material, is not God, because God is unlimited; and the limitations assumed by God, in which he reveals himself, we call creation, matter, body; but the *potency* of all unlimited power, of God, is, nevertheless, in, through and around this material body. The question can only be, how much of this "All Power" will this inherent Spirit of God allow to appear in and through these limitations? Or what

other limitations, besides the ones known, will this "All Power" make to appear, by what we call *miracles?*

Let us illustrate this in an example: Christ took five loaves and two fishes, and with these he fed and satisfied five thousand men, besides their women and children, and had twelve baskets-full left over. Here we see a certain quantity of matter, in the form of five loaves and two fishes. The creative cause of this matter is, that the omnipresent, unlimited Power has directed his forces and energy in certain defined limitations, called by us time and space, as seen in seasons of growth and human activity; and the result is the existence of the five loaves and two fishes. The process of their production was known; it was the common process of growth, development and industry; it was what we call the natural way. But for certain purposes in the divine plan, Christ at this time induced the unlimited Power, the Father, to extend these limitations, not by the natural process of growth and development, but at once, in what we call a supernatural way. The result was an increase of bread and fishes. One was as real, as material as the other. Both, the original matter of the five loaves and two fishes, and the increase, were the limitations of that Universal Power. Both, Jesus and the Father, did the miracle. Both willed it; both operated together; both, the Father and the Son, constituted that One God, creating and sustaining all things, and also creating this miraculous increase. These ideas are not the result of wild, metaphysical speculations; but they flow and develop logically, naturally and clearly from the various words and expressions of Christ, as recorded in the New Testament, and as taught by the Christian church. They are also in perfect harmony with science and philosophy, and are the logical, natural and clear deductions from their established tenets; by this line of

thought alone can we explain existing facts on the "Unit of Ultimate Force" principle, the foundation of all true science and philosophy, modern or ancient.

The question now comes to our minds: How did these facts, these doctrines, appear to the consciousness of Christ? Did he see and recognize them in a different way from what we can do? or were they in his mind and thoughts in a human way, with human thoughts, so that we can realize them and think them after him? He answers the question himself, when he says, John xviii. 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth!" Matt. xi. 27: "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is, therefore, a revelation that he is to make. He is to speak of things in human speech, and to put them in human thoughts. If he is really and truly a man, with such a body, such a brain as we have, he must necessarily think in a human way, and whatever he knows about the Father, the truth, and about "all things," he must know in human thoughts. We can, therefore, know these things after him, and conceive the manner of his knowing. We can think his thoughts and feel his feelings. St. Paul did not put the aim too high, when he said, Ephes. iv. 13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." V. 14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." His knowledge may become our knowledge, his love and sympathies our love and sympathies, his personality can enter into our personality, and transform us into

his likeness. This is the doctrine of the church, and this is the object of all true teaching, to transform the scholar into the likeness of his teacher. Luke vi. 40: "The disciple is not above his master; but every one that is perfect shall be as his master."

The fundamental conception of the relation between Jesus and the Father, as revealed by him, is the fundamental relation of every true Christian to God. It is a perfect faith and confidence in God as a loving and all-powerful Father. The next most prominent conception, and complementary to the first, in Christ as well as in every true Christian, is an unwavering conviction that God, his Father, has sent him into this life to do and accomplish a certain life work, and that all things come about under his divine providence. These two ideas run through the whole life of Christ as a golden thread, ever strong and unbroken.

He determines to do miracles as of his own will; he selects the occasion, the time and place. He tells his mother at Cana: "Mine hour is not yet come!" St. John ii. 4. He knows that there is such a perfect accord and union between him and God that his will is in perfect harmony with God's will at all times, that the two wills are one, that what he wills is also the Father's will, and that the Father has given him to will the things he does, yet he prays to God for divine aid. When standing at the grave of his friend Lazarus, having determined to call him back to life, he prays: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." John xi. 41. To the Jews, when they objected to his claim as the Son of God, he said, John x. 36: "Say ye of him whom the Father has sanctified and sent into the world: Thou blasphemest, because I said I am the Son of

God?" Even the fact of his being sanctified he places on no other ground than the sanctification of every Christian. He refers it to the power and will of God, operating with and through the human will. St. John xvii. 18–26: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us. And the glory which thou gavest me I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them."

We see, then, that Christ puts his personal relations to God on the same ground with that of his disciples. He, the man, is a human creature, with human thoughts, humah sympathies, and a human will. This only is the difference, that he is perfect, made so through the power of God working through his will. He is the highest type of humanity that ever will be, or evef can be. For this reason God is in perfect communion and union with him, and is in him bodily. Through Christ's life on earth God's holiness, his moral will and beauty, is revealed. Through Christ's mind God's truths are revealed in human thoughts, as far as necessary for the salvation of the world from sin. Through Christ's love, who gave his life for the world, God's love is revealed. Through Christ's will and miracles God's will and power is revealed. He willed nothing but what was the will of God, therefore whatever Christ willed and commanded was done. Christ did the miracles through his own will, but by

the power of God. Matt. xii. 28: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." John viii. 29: "He that sent me is with me. The Father hath not left me alone, for I do always those things that please him."

Christ always ascribed the working of miracles and the answering of prayer to faith, and this faith he defined as the gift of God. He had this perfect faith, that he knew with absolute certainty that his will was the will of God, because he and the Father are one. He was perfectly and absolutely controlled by God. What he willed God willed, and he willed nothing but what God gave him to will. For this reason he knew that to him, *as a man*, all power was given. He also knew that he was sent into the world for this purpose, that he thus should show forth and reveal God. He knew that he was the promised Messiah and Christ, for whom the Jews and all the world were waiting. He knew that he was created to be the man he was, to live and die as he did, by the providence and foreknowledge of God, and so he gave himself entirely into the hands of God, to fulfill and accomplish his mission as the Christ and Messiah. We see, then, that the life of Christ, the "God-man," was the life of every true Christian, but in a completeness and perfection to which no other man can attain, because no other man was created and sent to be the "Son of God," the Redeemer of the world. No other man was sent to be the complete and perfect revelation of God in and to men. Christ alone can say, John xiv. 6: "I am the way, the truth and the life; no man cometh unto the Father but by me."

Christ was sent into this world, to do a certain life-work. This he did, and was specially prepared and endowed for it. He was endowed with a perfect body, a perfect soul, a perfect mind, and with the unlimited

power of God the Father and the Holy Ghost, working in him and through him, with a completeness that amounts to an absolute unity of the human and divine; so that his will is God's will, his power is God's power, his knowledge is God's knowledge, his consciousness is God's consciousness, his personality is God's personality.

There is nothing contrary to reason in this, for all reasoning and philosophy show us, that we are compelled to say the same thing, to a limited extent, but in its essence, of common man, if he is under the control of God's Holy Spirit. The difference is this, that common man is imperfect and sinful, in body, mind and soul; and this imperfect and sinful condition makes it impossible for him to either represent God in life, or be united with him in such a union that he and God are one. According to the creative power of God, even sinful man is nothing but the Unlimited, Incomprehensible Power, exerting itself in certain special limitations; but according to the moral power of God, by which we say "God is Love," there can be no complete union between God and man, till man becomes morally perfect, and loves only what God loves. In other words, common man is a creature of gradual development, under the natural laws of this present imperfect world, and therefore cannot be God, who is absolute perfection. But Christ is a new creation, not carrying in his being the inherited germs of sin. He is created for the purpose of being absolutely perfect, and therefore, God, the Absolute Perfection, must of necessity be embodied in him. True science and philosophy do not contradict here. They only cannot prove by physical analysis the things that Christianity accepts, and the Bible teaches as facts. Faith soars here to heights where reason would follow, if it could leave the sphere of the material world, and enter into the realm of the Spirit of God.

CHAPTER VI.

CHRIST THE LOGOS.

WHAT has been said, so far, about Jesus of Nazareth, would be satisfactory neither to the Christian church, nor to speculative reason, accepting the historical facts as recorded in the New Testament, if we did not enter further into the personal relationship existing between the Father and the Son, as revealed in the expressions of Christ. He said: "Before Abraham was, I am." "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was!" If there is any meaning in these words, it can only be, that Christ claims a personal relationship between him and the Father, existing before the creation of his body, before his merely human personality. Yet he expresses it in words of human thoughts and human comparisons. He thinks and speaks of it as a man that is living now, and in thought extends his present life and being back to a time before Abraham, before the foundation of the world.

What is the personality of the Father, is a question that demands an answer, before we can expect to have any satisfactory ideas about the relation existing between the "Son of God" and "God the Father." I do not mean that we should go into speculation on the subject in a Platonic way; but we will keep down to known facts, and connect them with the utterances of Christ on the subject, and so we will think his thoughts after him. After we have done that, we will see how

they agree with common sense, and with true science and philosophy.

The basis of all human speech is formed by the impressions we receive from material things. What we have seen, heard and felt, are the elements out of which human thoughts are constructed. Our words have no meaning to us unless we have had the actual experience of what they represent. The word personality means nothing to us, unless it means something that we have seen, heard or felt, and which we apply to some being. But the only personality we have ever known is human personality, and the idea of this we must transfer and apply to God, if we would speak of him as having personality. It is, therefore, human personality which we must analyze if we would know what we mean by calling God a Father, or what Christ meant by the term. The reason why we call mankind persons is because they have the capacity of becoming completely conscious of their self-existence, their acts, their thoughts and feelings, their peculiarities and differences from each other, and from all other beings. We do not call animals persons, because they have only an incomplete self-consciousness. They are not sufficiently individualized and developed to know the import, relations and consequences of their acts and existence. Animals are material machines, with just enough soul, or consciousness, to feel pleasure or pain as the result of their actions. But man is a machine that has a soul, or consciousness, so highly developed that all his acts, and his whole life, thoughts and feelings, can be more or less controlled by him, and put into certain self-determined relations towards him and other individuals. He is, therefore, morally responsible for his acts, and the quality of his manhood. Man is, therefore, the only material being that is capable of moral advancement and progress

by religious means. He alone on earth is capable of salvation.

Science has taught us how to analyze personality still further. It has shown and proved, that sensation, or consciousness, is not something that dwells only in highly organized beings, but that it is a property of all matter. Here we must distinguish between consciousness and self-consciousness. The latter can only be possible where there is a highly organized machinery, such as nerves and a brain, capable of bringing all parts of the self into intimate and active connection. But mere consciousness, or sensation, exists where there is animal or vegetable life, even of the lowest degree. Science goes one step further, and says, and demonstrates to any unprejudiced mind, that all matter is alive, and constantly undergoing growth and dissolution—that, therefore, sensation or consciousness is the property of all matter. Common sense also, without the aid of science, sees this to be a fact. We all know, that many substances which are not animal nor vegetable matter are eaten by us, such as salt, sulphur, phosphorus, iron, diffierent alkalies and acids. These form part of our living bodies, and enter largely into the substance of our brain and nerves, the very instrument of sensation and consciousness. But it is with our body, our nerves and brain, that we feel; and it is with and out of our body that our soul and self-consciousness grows, although it does not originate there. These are facts that everybody knows. It is therefore plain, that sensation, consciousness, must be a property of matter. But properties, activities, motions, life, is all we know about matter; for form, size, color, taste, weight, attraction, and all other properties, are only activities, motions, life. So we reach again the same conclusion, which all true philosophy has ever reached, that the only real existence we know

anything about, is Life, Power, Spirit; and that consciousness is one of the properties or activities of this universal Spirit and Life. Consciousness, then, to us must be identical with Life and Spirit, of which matter, in its various forms, is the manifestation.

But a person has not only this general life, or dispersed consciousness, as we might call it; but he is self-conscious. Consciousness is organized into a self-determining, self-knowing individuality. What does this mean? How is it brought about? It is the result of bodily organization. This body is so highly and perfectly organized a machine, that the sensation, or general consciousness of every part of the body, can be at once communicated to, and connected with, the sensation of every other part of the body. If one member suffers, then the whole body suffers. If one part feels pleasure, then the whole body feels pleasure. The soul, therefore, does not dwell in any part of the body especially, but it grows out of and dwells in the whole body at once. In every part of our body we find the ends of nerves that receive sensations and carry them to nerve-centers, and especially to the brain. Here, in the gray matter, we find the cells that receive the sensations from the brain, and reverberate them in regular, organized and systematic series and groups, constituting the elements out of which, by a further systematic and orderly molecular activity, our ideas and thoughts are formed. It is the systematic and wise arrangement of the parts of our body that makes our thoughts and self-consciousness possible. Our self-conscious and thinking soul, therefore, is the product of our highly organized body; and our soul needs just such a body, in order to grow and exert itself. One can not be without the other. There is no such distinction between soul and body, as many, not accustomed to scientific analysis, imagine. The body

acts, and the soul acts in, with and through the body. In fact, in their real essence, body and soul are one. The body is but the visible side of the soul, and the soul the invisible life and energy of it. It is not necessary to show, that this is in harmony with science. Every one that has studied physiology and psychology knows that this is the result of scientific thought and investigation, and no scientist will dispute it.

The Bible also teaches the same thing. Gen. ix. 4: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." Levit. xvii. 14: "The life of all flesh is the blood thereof." Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is clear that in this passage "living soul" stands for "living body," and means the same things. St. Paul says, Rom. vii. 5: "When we were in the flesh, the motions of sin, which were by law, did work in our members to bring forth fruit unto death." But sin is a soul-disease. If we had no self-conscious soul, we could have no sin. This sin, St. Paul says, is in our members. There must be some identity, in the mind of the writer, between the body and the soul. He gives us still more of modern scientific views, 1 Cor. xii. 14–26: "The body is not one member, but many . . . and whether one member suffer, all the members suffer with it." The church has always held to this view, and for that reason insisted upon the necessity of the resurrection of the body, as taught in the Bible.

We see, then, that science and religion agree in this, that soul and body are essentially one, and that the activity of the one is made possible by the activity of the other. The reason why our body has grown and produced a self-conscious soul, is, because our body has all its parts intimately connected with every other

part, in systematic order, so that the sensation and active consciousness of one part can connect with, and make active, the consciousness of every other part of the body. It is because our body is a unit, where the sensation of one part, at the same time, is active and resides in every other part. The consciousness and sensation of every individual cell, nerve, fibre and member does not remain separated, but forms a unit with the sensation of every other part. Our soul, therefore, is a unit, and the whole of it dwells in every single part.

That we are able to put these sensations, or soul-activities, into human thoughts, does not constitute the life and essence of our soul; but that we have such a perfect connection and union of all our sensations, that one sensation, or consciousness, must necessarily rush, and thrill, and move the whole. The human thoughts connected with this are only the reflex actions of this play of sensations in the specially organized cells of the cortical layer of our brain. We see, then, that thoughts do not constitute our soul; they are only one of its activities, one way of exerting itself. Our soul lives, even if we do not think, just as the sun exists and shines, even if, at night, its rays are not reflected on our side of the globe. Human thoughts, such as we are compelled to think now, if we would think at all, are not necessary to the real life of the soul.

Now let us go back to the question we started from. We have personality because we have a self-conscious soul; and this we possess because our body, in and out of which our soul grows, has so perfect an organization that every part feels and lives the life of every other part—because the whole bodily life, its whole sum of consciousness and sensation, is total and complete in every part. The whole soul is omnipresent in every particle of matter constituting the man. My

personality is my soul and body. My body alone is not the "I." My soul alone is not the "I." My personal self is my body and soul, with all their powers, faculties and peculiarities. If my powers, faculties and peculiarities could all be exerted without my soul, then my body would be the "I." If my soul alone could do this, then my soul would be the "I." My personality, therefore, is the sum of my powers and capacities, bound together as a whole, every part of which moves the whole. Whether human thoughts, such as we think on earth, are connected with this or not, does not make any difference. My capacity to think, as we know it now, is only a reflex action. I am myself, whether I am asleep or awake, whether my consciousness exerts itself in thoughts, the reflex of material forms, or not. The soul-life and thinking are as distinct as the force that makes us grow, and the words we utter. Thoughts and words are both mere forms. The soul-life is sensation, consciousness of my whole being grown into a unit. This unit of sensation, of consciousness, cannot sleep, cannot cease, whether we have it reflected in thoughts or not. The reason why it cannot cease, is because its ultimate cause is that Universal Power, working under self-imposed limits. These limits can be removed, this soul-unit can be dissolved, but that Universal Power alone can do it. The Bible and Christianity claim that such a thing as annihilation is possible with God, but he has revealed to us no instance of it. Christ claims this in these words, Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

The difficulty which people generally meet, in reasoning about the personality of anybody or anything, is that they consider personality to consist in the power

of thinking these earthly thoughts of ours, which consist in the mental reflection of the outward forms of matter. They see that this ceases at death, and so they think personality ceases at death. They also see that to think these thoughts we must have a material instrument, a brain and nerves and blood. But they know that God has no such material instruments for his thoughts, and so they think God can have no personality. If they would look correctly and scientifically at the matter, and see that our personality consists in the complete unification of our powers, so that "if one member suffers they all suffer;" if one feels pleasure they all feel pleasure; if one part loves righteousness they all love righteousness; if one part loves sin they all love sin; that what one part does they all do; that we can not say to part of our acts: "I did this!" and to another part: "I did not do that!" but that we are personally responsible, body and soul, for every one of our acts; then there would be no difficulty about ascribing personality to God.

If we look at this universe, as much as we can see of it, we can not help but be impressed with the harmony in which everything is comprised. The old Greeks saw this, and called the whole universe "Kosmos," which means Order. If science is correct in saying that every existing thing and incident has its preceding cause, it can not be otherwise than that the most perfect harmony and unity of action exists. The thinking part of man, being the reflex of this material world, can not reason otherwise than by showing cause and effect in existing things, and in so doing it finds that effects, by combination of causes, ever multiply, while causes, by analyzing effects, ever tend towards ultimate unity. The development theory, and all comprehensive views, find their support in this very condition of the universe and the mind. The idea of

the "Ultimate Unit of Force," and of the "Unity of God," find their necessity and convincing power in this condition.

It is therefore unreasonable, unphilosophical, unscientific and unchristian, to speak of anything as happening by sheer accident or haphazard, in the popular sense of the word. The fundamental truth underlying all true science of to-day is this, that all things within our present knowledge are conditioned and produced by antecedent things. To every fact and existing form of to-day is attached a line of antecedent causes which reach back to the first and ultimate cause, wherever that may be in time and space. And further, the present beings and things will be the causes of things to be, no matter how far we prolong our view into the future. The whole universe, at any moment of its existence, can be expressed by a mathematical formula, deducible from the very first starting point of existence. We all admit that our knowledge is yet too imperfect, our mental powers too weak, to make the complete calculation, but the possibility for an all-comprehensive mind to do this is admitted by every scientist. Pythagoras, even in the very dawn of scientific thought, had a conviction of this truth. There is in nature so close a connection and interdependence of all things, facts and conditions with and upon one another, that the idea of any accident, or chance, or incident, not reducible to and in connection with the First Cause, is scientifically and logically not admissible. The whole universe practically is one unit, and every part is connected with every other part by means of its constant development out of its central and First Cause, whence all issue with mathematical precision of time and space. Even time and space are reducible to one idea, that of existence, or being. Therefore, setting aside our human manner of

thinking about these matters, namely, under the sensation of our pulse-beats, making time, and the sensation of our eyes and touch, making space, we reach an all-comprehensive *Now*, in which all things, all facts, and all existences, past, present, and to come, are united with the First Cause as an absolute certainty of existence. All things are because the first cause is, and the first cause, that Universal Power of science, the One God of Christianity, exhibits himself in the facts of this unlimited *Now* of his creation.

We see here as perfect an interdependence of all facts in nature as we see in the different parts of the human being. And since consciousness, sensation, is a property of all nature, this interdependence must produce such a condition of things in nature that every particle can be, and is, influenced sensibly by every other part which influence and sensation centers in, and proceeds from the First Cause, that Universal Power, God.

Now, as our thoughts are only the reflexions of material forms about us, represented in our sensation or consciousness, must not also the reflexion of all forms, facts and existences be connected with the sensation and the consciousness of that First Cause, that Universal Power, the One God, where all facts and occurrences center as in one universal Unit? We cannot reason otherwise. Therefore, God not only causes all things, but he knows all things, and with him all things are one eternal *Now*, and an ever-present certainty. In other words, this First Cause must be a personality, in the same sense in which we are persons. He knows all things in the same sense in which we have our knowledge. He feels with us, and for us, in the same sense in which we feel. There is not a thought, a sensation, a feeling, a desire, a want, a pleasure or a pain, but what is known to him, and

with which we can approach him, as one person does another. This is the doctrine deducible from and upheld by the results of all science; and this is also the doctrine of the Bible and the Christian religion. Christ says, that even the hairs upon our heads are numbered by our heavenly Father, that not a sparrow falls from the roof without his knowledge, and that he clothes the lilies of the field. He tells us that our heavenly Father hears our prayer, and watches over us. We see in all this that Christ, in speaking of God as his Father, means to convey to us the idea of a personality in all respects similar to human personality, but with absolute perfection of all personal qualities. His knowledge of us is without bounds, his love for us without change, his compassion for us without limit, his power to aid without end, his holiness without a stain, and his justice without prejudice. He governs and rules all things absolutely; and whatever occurs is by his wise counsel and will, for certain, determined and beneficial purposes. To such a personal Father he declares himself to be the personal Son, having been with him before Abraham was, and before the world was made, and now appearing in human form and with a human body and soul. He does not claim to have lost the powers of divinity, but he claims to have them in union with the Father: "Whatever the Father does, I do." "I and the Father are one." "Whoever sees me, sees the Father."

There is nothing in this contrary to reason or science. Although reason can not grasp the full meaning of it, yet science must admit this fact as absolutely necessary for its own existence, that the great first cause of all things can not possibly be an *absolute unit* without any plurality of any kind in itself. For an absolute unit of itself can not cause, or be the source of, any development, or of any exhibition of itself in

various beings and forms. This first great Cause must have the elements of association and differentiation in its nature, otherwise it must remain in eternal solitude and immobility. Motion, Power, Force, Life, Spirit, must have for their source a First Cause that is not absolutely and only a Unit, but a Unit including a duality or a plurality. Human reason demands this, and Christ and the Bible teach it. The fundamental idea of Force and Power, the very essence of it, as far as we can conceive it, is the going out from itself, from its central or starting point, and exhibiting itself as a visible, tangible and sensible manifestation and effect. Force is known to us only as a created or produced result proceeding from an unknown first cause. So God must bring forth from within himself a Power that is himself, and yet differentiated, in order to create and produce an effect, by which he can reveal and exhibit himself as he does in the creation of this universe. This creative power must necessarily be of the essence of its first cause and starting point, and yet be differentiated into a separate identity. Human thought can not conceive it any other way. If this first cause is a person, this differentiated essence which proceeds from it must also be a person. And without this proceeding second person evolving himself in the creation of this universe the first cause could not be a person, for there would be no external exhibition of personal qualities. The Great Central First Cause, God the Father, is a person, because born out of him there is a second person, like himself; and so, differentiated in himself, creation is possible, and development becomes the mode of this creation.

Christ the Logos, the Word of God, was and is the second person in this One God. As such he knows himself. As such he became man. As such he is the one by whom all created things are made. Without

the personal Son there could have been no exhibition of God as the personal Father, there could have been no creation, no time nor eternity. The First Cause, as an absolute unit only, without the Logos, the second person in the Trinity, could have had no utterance, no exhibition of himself, no creation, no will, no thought, no law, no existence in any way that reason can grasp. But with this Logos as a diversity, a second person in this Unity, reason can, in a dark way, grasp the possibility of this universe being the revelation of God, by a creative development of his inherent plurality. Therefore St. John tells us: "In the beginning was the Word (Logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things are made by him; and without him was not anything made that was made."

With this view of the subject, we can have no difficulty in comprehending how this divine Logos can assume human form. If all creation is but an exhibition of God, then it is not unreasonable that the creative Word should exhibit himself specially in the body and soul of one man, Jesus Christ, for the purpose of perfecting his highest creation, humanity, and to redeem them from sin to holiness, from imperfection to perfection, from the bondage of evil to the liberty of the children of God.

CHAPTER VII.

CHRIST THE SACRIFICE.

THE world has always been familiar with the idea of sacrifice. It grows spontaneously out of the very conditions of humanity. Man feels that he has incurred the displeasure of an unseen higher power, and gives up the best and dearest he has as an offering to appease the supposed anger of this offended powerful being. Sacrifice is the effort, by self-infliction of punishment, to atone for the great wrong of moral evil and sin. This is the fundamental idea underlying the slaughter of victims at the altar. The feeling of moral responsibility which all the world has ever had makes also the sacrificial idea a necessity. The sorrow for sin, and the dread of its consequences, which alone make moral improvement possible, and which brought King David and Martin Luther and many another moral hero near to the grave, can not find any consolation except in the idea of some atonement great and worthy enough to counterbalance the effect of sin.

There is no use denying or trying to reason away this fact. It stands boldly and prominently written on the psychological page of human history. There is no feeling that enters deeper into the soul of an awakened and tender human nature than the feeling of sin and spiritual helplessness. And there is nothing that can satisfy such an awakened soul of its own safety except the belief and conviction that some atonement has been made by him, or in his behalf, to satisfy eternal

justice. It makes no difference whether we inquire into the nature of human soul conditions among heathens, Jews, Mohammedans, or Christians, we find this the fundamental idea upon which they all base, and always have based, their faith of ultimate acceptance and favor with deity. The feeling of humanity has always been that they are wrong morally, and this wrong must be wiped out by infliction of punishment or sacrifice of some kind. The very word "penitence" has carried this idea from the most primitive ages to the present time. The Aryans before the "Vedas," more than 5000 years ago, used the word in this meaning, and the Hindoos, Persians, Greeks, Romans, Germans, and all the other nations of their posterity, have continued to use it, because the human mind demands it as a necessity.

The idea of compensating justice, which lies at the bottom of all moral movements, will have to be given up by the thinking mind and feeling heart, as soon as the sacrificial element is abandoned in any religion. And this persistence does not grow out of philosophical speculations, or advanced theories of right and wrong, or out of the growing insight into the needs of political government; but it is founded on human instinct. It is of the nature of human necessities, and must seek for satisfaction. Mankind find it in themselves, they do not produce it by artificial means or education.

At the same time it is true, that many a highly educated and morally respectable man feels little of this inner need of a sacrificial atonement. It is also true, that a large number of human beings are so low and degraded in vice and brutality, that they seem to feel nothing but the passions of brutes and brutal lust. But this does not do away with the general fact, that the great mass of mankind has and exhibits this need

and feeling. The reasons for these seeming exceptions are apparent. The educated, moral man, in the common sense of the word, knows and acknowledges freely that he is not morally perfect, that in his life and habits there are many things which need improvement and correction, before he can come up to the divine, or even human, ideal of the perfect man. Yet he knows and feels that he is making daily and hourly efforts to improve himself; and he also feels, that he is morally and intellectually far above the average of other men generally, and that he has done many things, and sacrificed many of his precious hours and possessions, for the benefit of others. He knows that he is by nature, or by actual practice, not very selfish and unfeeling, but that he is, on the contrary, sympathetic and benevolent. These facts he knows, and they are a solace and a satisfaction to him, whenever he thinks of his imperfections. He puts one against the other, and so makes an atonement, a sacrificial offering, out of his good deeds and qualities, to counterbalance and compensate for his evil ones. As he strikes the balance, he finds the account in his favor, and on the strength of this he is satisfied, and does not allow his conscience to trouble him much. What else has he done, but to draw consolation out of atonement and sacrifice for his sins? He does not deny his sins, but he offers for them deeds he calls good. He has given his own money, time and labor, to the poor, sick and needy. He has often crushed his own evil passions. He has compelled himself to be industrious, honest, agreeable, helpful and useful. He has paid every man his own, although he might have enriched himself instead; and he has worked hard mentally, morally and physically, for his good name and reputation. This man, that does not believe in sacrifice and atonement for sin, is trying hard to practice it every day. He

does just what the most fanatical pagans have done for thousands of years back. The pagan has given up the dearest and best he has, his gold and silver, his oxen and sheep, his slaves, his children, and even his own limbs and life, as a sacrifice, to counterbalance the effect of his own sins, or those of his nation and friends. It is the same in principle. The difference is in the judgment of what is the most valuable as a compensation for sin.

Take the utterly vicious and degraded man, one of the Bill Sykes stamp, even he will have moments when he thinks he has gone too far in his brutality. In a blind and vague way, even he will feel that he is not what he should be. But he also has this consolation, that he sometimes is not as bad as he might be. Even he has at times repressed his wild nature within some bounds, and, for the sake of some spark of better feeling within him, has spared a life, or shortened a man's or a woman's suffering, when the demon within him would have liked to enjoy longer the agony of his victim. This is his sacrifice for sin, his offering on the altar of God and humanity. It is the same in principle again. We cannot touch human life anywhere, be it high or low, but that the idea of sacrifice, atonement for wrong done, compensating justice in the lives of all, lies at the bottom of all endeavor for moral and physical improvement, and forms the foundation-wall upon which the elaborate structure of human advancement and social progress is built.

Even the structure of our criminal laws and their punishments are built upon this demand of our human nature. There is a feeling, deep down in every heart, that demands a tooth for a tooth, an eye for an eye, a life for a life. Whoever sheds blood in a criminal way, his blood shall be shed again. This is the natural demand of justice and equity, as it speaks out of

the unsophisticated, natural heart. And these natural, spontaneous impulses and feelings are the principles we have to deal with. As we find man in his natural state, these are the conditions upon which we predicate what is natural, what is common sense, and what is not. These are the conditions, ideas and impulses that must be met and provided for, if we would do any good to humanity. If we let a willful murderer, robber or thief go unpunished, all the world will not only say that we have done wrong to society by making it possible for him to murder, rob or steal again, but everybody will say and feel that the demands of retributive justice have not been complied with. All will feel that a great wrong has been done, not primarily to society, but to that eternal justice which demands the punishment of the criminal. Men that can have no possible fear of being injured, either in themselves or their friends, will in such a case unite and form mobs and parties, to take into their own hands the punishment of the criminal, because they are impelled by the powerful feeling of retributive justice. "It is just right for him!" is the spontaneous expression, where we see a bad man punished for his bad deed. Whether this feeling and principle ought to be the only one, or even the predominating and leading one, is another question. But that it is a fundamental and natural one, of this there can be no doubt.

If these things are true, and it cannot be denied that they are, does not nature demand of religion, in order to be acceptable to reason, that it should, first of all, provide a sacrifice, which will appear to the human mind and soul great enough to be a sufficient atonement for all human sin and wrong? A religion with this sacrificial atonement for all and every sin of every human being left out, cannot be natural, cannot be

reasonable, nor comprehensive or great enough, to provide for the wants of sinful humanity. Retributive justice must be satisfied in the minds of men, before they can find or feel peace for their souls, before they can believe in any salvation for themselves. Therefore, if Christ is to be any more to the world than any other good and great man, more than Plato, Socrates, Confucius, Augustine, Luther, Calvin or Wesley, he must be able to convince us, that Eternal Justice has been satisfied, and that our sins are blotted out and remembered no more before our Creator. This is the very first condition demanded by reason, to elevate the religion of Christ above the rest, and to give it a saving power over the souls of men. If Christianity had no sacrifice, it would not be reasonable, and science would be compelled to place it on a par with all other religions, as not satisfactory, because it does not comply with the fundamental conditions and needs of humanity.

The universal instinct of retributive justice, which involuntarily cries out for satisfaction if a wrong is committed, and demands an offering to be made by or in behalf of the wrong-doer, to counterbalance the wrong, is the result of human experiences, which are either permanent and constant for all times, or are changeable and transitory, and liable to correction or extinction. In either case, it is an involuntary want of humanity, which must be satisfied, as long as it exists, before the soul can have rest from anxiety and mental or spiritual disquiet or pain.

Let us see how this instinct of retributive justice originated. We call him a just man who gives to every other man all that is due to him or that he deserves, and takes or demands no more for himself than he ought to have. But the measure of what belongs to each man, or what is due to him, is the amount of

his own productions out of his own material, or the amount of his compensation for his own labor, according to previous voluntary agreement. This previous agreement may be by mutual consent, or it may be by regulation of general laws, to which the individual is subject. Every man knows, therefore, what is his and what is not. The first he may use to supply and satisfy his wants and to procure him pleasure. The loss of what is his is the loss of that much of his material life. This loss every man will prevent as much as possible, and consequently he will defend his possessions against every man that attempts to take them from him. This defense can generally be made successful only by injuring, disabling, or destroying the attacking party, and hence in the course of time has grown the impulse to injure or destroy the man that would injure us or rob us of our rights and possessions. But the loss of our property does not only produce a momentary feeling, but a feeling that is more or less permanent, and so the impulse to disable and injure the man that has taken your own becomes more or less permanent also. The constant experience of the impulse to disable the party that would wrong a person has, in the course of time, produced such a constant impulse or instinct in humanity that where we see or think of any wrong, the mere thought or sight calls forth the feeling of injury, and also the accompanying feeling of hatred and ill-will toward the wrong-doer, and the desire to injure or disable him. This is the foundation on which is built the instinct of retributive justice. Just as we feel toward the wrong-doer, so we know the person to whom we do wrong feels towards us, and if he is powerful enough we know that he will carry this feeling against us into effect.

If we feel that we have done wrong towards God, or his laws, as we all know we have, we cannot help but

feel, also, that retribution will be made, and we stand in fear of punishment. The more sensitive, spiritual and conscientious a person is, or, in other words, the more real manhood a man possesses, the more will he have of this innate fear of God's anger and of his punishment for sin. The first result, therefore, when a careless, wicked, carnally-minded person begins to realize that sin and moral wrong is the great disturbing element in this universe, and the thing that will forever stand between him and his happiness here and hereafter, is this, that he will begin to fear the retribution for his sin, as having offended the eternal justice of God. He knows that he cannot recall the acts of his past life, and that they will stand forever as a menace and threat against him, unless he can find some satisfaction, sacrifice or atonement to make for them. However, as his whole life is due to justice, truth and holiness, for which he feels that he is created, he also knows that his future acts and life, if ever so perfect, cannot do away with past wrong. He, therefore, looks around for some vicarious atonement, the sacrifice and offering made by somebody or something else for him. Hence, the smoking altars of antiquity. Hence, the doctrine of the "Lamb of God, that taketh away the sins of the world." Hence, the confession of Peter before the assembled high-priests, when he exclaimed, Acts iv. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved!"

Here come in pretended reason, science and philosophy, and argue in this way, as against the human instinct of retributive justice: The visible world is governed by law, and all things that happen are preceded by causes dependent upon these laws. Sin and moral evil, therefore, must also be subject to these

causes. If there be a God, he must be the author of these laws and the cause of these causes. He, therefore, is primarily responsible for the existence of sin, and wrong, and evil. Why, then, should he punish sin, and why should he be angry and require satisfaction, as for a wrong done to him? It cannot be that retributive justice has any other meaning for man than it has for the animal, or for inanimate creation. The physical laws of this world are working for a continual improvement of all created things, animate and inanimate, and, therefore, by force of these laws, by the survival of the fittest, or by association and dissociation, the imperfect must perish and the more perfect take its place. The question of what is most perfect is only a question of what is most adapted to sustain life and continued existence. The whole universe presents a continuous struggle against death and for life. Continued life, eternal life, is the visible aim of all visible things; but, under the laws of this visible creation, it can never be attained. One of the oldest Greek philosophers has said: "Πολεμος πατης παντων." (War is the father of all things.) This is true to-day, and Darwin has only illustrated the truth of it. Life and death, destruction and growth, will ever go hand in hand; and death and destruction are caused by imperfect association, carrying within itself the beginnings of dissociation, or, in other words, wrong, evil and sin. Sin, therefore, is one of the fundamental conditions of all nature, without which life and advancement would be impossible. There can, therefore, be no such a thing as retributive justice, demanding a vicarious atonement and sacrifice for sin.

The answer is this: Life has a different meaning for man, than it has for the rest of this universe. He is a being that can comprehend laws, and take them into account, in his life and actions. To do this, is

man's visible and undisputed province in this world. Sin, evil and wrong, therefore, when they work destruction and death for the balance of creation, through broken laws not comprehended by them, and therefore unavoidable for them, work also destruction and death for man, if not comprehended by him and controlled. But if these laws are comprehended, as he may comprehend and control or avoid them, to a certain extent, they may work for his benefit, in place of his destruction. He has the capacity, to a certain extent, of using the laws of nature for the advancement and increase of life and happiness, or of misery and destruction, according as his will and nature are inclined. He is, therefore, responsible to the extent of his capacity, which he uses for good or evil ends. If he and his will are inclined to sin and evil, nothing but the destructive consequences of this sin and evil, which he must necessarily feel and comprehend, can stop him in his destructive career. Here is where retributive justice comes in. In this light we can clearly see, that justice, and the punishment of sin and evil become retributive by the capacity of men to comprehend law; and that it is one of the fundamental laws of human nature, without which human improvement, and the change of the will of man from the love of evil to the love of good, would be impossible. What is blind cause and consequence in nature, without comprehension and will-power, working out the inexorable law of the survival of the fittest, that is retributive justice, dealing out punishment for sin among men, making human improvement and salvation from sin possible. We see, then, that it is the same law in the whole universe, and that the Eternal Creator and Source of this law remains just and impartial, even if he imputes sin in man, and punishes it, when he does not impute and punish it as sin in the

balance of his creation. To the one he has given an understanding mind, and a will-power; and besides this, he has given them the instinct of retributive justice, and the fear of temporal and eternal consequences of sin, in order to bring them to a sense and realization of their need of salvation from sin. In no other way is human advancement and eternal life, perfection and happiness, possible according to the very laws of this visible universe. The balance of God's animate and inanimate creation, having no comprehension of law and of the consequences of evil, he compels to enter into an evermore perfect and complete state, by the inexorable laws of the destruction and death of the imperfect, and the continuation and survival of the more perfect and more adapted to life and its pleasures.

Now let us ask the question: If Christ, by his suffering and death, is the compensation made to eternal justice for the sins of the world, and if the sins of mankind merit punishment only on account of man's moral qualities and his sense of retributive justice, which is an instinct and growth of human soul-powers, how can we say that the sacrifice of Christ has changed, or does change, God's purposes, acts or feelings towards us? How can we say that Christ's sacrifice has appeased the wrath of God against a sinful world? Does God change his purposes? Has he changeable feelings?

The Christian church has never said this, and the Bible does not represent the matter in such a light. The Bible and Christianity put the matter in this light, namely: The awakened, sin-conscious soul fears eternal punishment, because it has a sense of retributive justice, according to which its sins will surely be punished, and can not be wiped out as a fact in all eternity. God, however, has loved all his creation, and

especially his moral creation, mankind, from all eternity with an unchangeable and unvarying love, therefore he has comprehended in his eternal and unchangeable plan the sending of Christ into the world to suffer and die through the wickedness of mankind, and on account of it, that the world may be brought to a realization and conviction of the depth of its wickedness as having killed the "Prince of life," and the only perfect and just man that ever lived. And further, that the world, through this realization of the enormity of human sin and wickedness, may be brought to a genuine sorrow for the same and to a true repentance.

For we have seen, on psychological grounds, that the advancement of man from sin to holiness is possible only through genuine repentance. The suffering and death of Christ, brought about by the wickedness and sins of man, is, therefore, in the first place a necessary and most potent means, in the eternal plan of God, to benefit man in bringing him to repentance. After true repentance is produced, man, without further aid, must necessarily be driven to despair and never-ending sorrow for past sins, on account of this innate feeling of retributive justice which demands to be satisfied. Here comes in again, as a saving aid, the suffering and death of Christ as that of the just for the unjust, and speaks with convincing force to the sinner of the unchangeable love of God toward all men, in that he did not even spare his only begotten Son, but sent him into suffering and death, that the world through him might be brought to repentance and to a new life and eternal happiness. How then can he forever remember, and eternally punish, past sins? Since he sent Christ to do away with sin, he can not possibly at the same time impute sin and keep it alive by eternal punishment and death. This consideration alone can give the repentant sinner faith and confidence in

the love of God towards him, and call forth in him a responsive love towards God. So the death of Christ truly becomes a sacrifice, by means of which God's infinite love becomes a possession of man.

After the suffering and death of Christ has in this way brought about true repentance for sin, and a true faith in God's unchangeable and eternal love, then must necessarily also come the next step, by carrying this repentance and faith into effect as a new life, with new and holy purposes, new desires for purity, new thoughts of love for God and man, new and pure words, and new deeds of love and devotion, following closely in the footsteps of Christ. So the life and death of Christ becomes truly an atonement and sacrifice for the sins of the world, brought about by the love of God the Father and the Son towards mankind, according to his eternal and unchangeable purposes, and not in the least based upon, or proceeding from, any hatred or ill will towards man. The eternal hatred of God forever is, and forever will be, against all sin and wrong and imperfection. For that reason he is forever bringing about change, advancement, improvement, by the inexorable laws of decay and reproduction, and the various laws and influences in nature; and in mankind he brings about moral regeneration and salvation from sin, by Christ and his work of salvation. This is the doctrine of the Christain church, and the Bible represents it in the same light.

St. John iii. 16: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." V. 24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." Acts x, 43: "To him give all the prophets witness, that through his

name, whosoever believeth in him shall receive remission of sins." Rom. iii. 25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. v. 6, 7, 8, 10, 11: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." 2 Cor. v. 18, 19, 21: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Ephes. ii. 4–8: "But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace, in his kingdom toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: That in the dispensation of the fullness of time he might gather in one all things in Christ, both which are in heaven.

and which are on earth." 1 John iv. 9: "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him."

When Nicodemus, one of the highest in authority among the Jews, came to Jesus in the night, apparently for the purpose of making a secret compact, that Jesus should secretly receive him as his disciple, and confer upon him the benefits of the kingdom of God, now to be established on earth, in which the Jews believed as foretold by the prophets, two conditions were given him as absolutely necessary. One was a complete change of his whole inner nature, brought about by the Holy Spirit, who works upon the hearts of men as the wind blows through the world. The other was, that he should come out openly and boldly before all the world, and by the rite of baptism separate himself from his former life and its associations, and proclaim his entry into the new life and into the kingdom of God. "Jesus answered: Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. It is, therefore, the total change of the whole man, the new birth, as Christ calls it, from a carnally minded into a heavenly minded person, together with the outward, visible signs and life-practices of this inner change, which transfers a man from the control of evil into the kingdom of God and his holiness. The act of salvation, therefore, is one going on in man, and not in God. Man is saved from sin and its eternal punishments, which represent the wrath of God. Nor does this change of salvation in man bring about any change in God, or in his eternal purposes. God cannot change. God and his eternal purposes are identical. "God is Love!"

After Christ has instructed Nicodemus in these two essential requisites, the inner change and the outward visible act, then he goes on and instructs him further in the plan of salvation and in the means by which these essentials are brought about and through which the Spirit works. He tells him that through his suffering and death on the cross, which is as yet in the future, is the work of salvation to be accomplished as the means God has planned, and for the finishing of which Christ was sent into the world. He says, vs. 14, 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Vs. 18, 19, 20, 21: "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In this conversation Christ only enlarges upon his first statement, that the salvation of man consists in the complete inner change, which will work a change of the outward life, and that this life, according to the will of God, can not be in secret or hid from the world, but it will drive a man out from darkness into the light, so that the world can see it and be benefitted by it.

This statement of Christ places his sacrificial suffering and death on the same basis where the apostles placed it, making it the most potent means, and the only efficacious remedy in the eternal plan of God, to bring the world to repentance and a new life, and thus

to reconcile the world unto himself. It is not God, but man, who was to be reconciled, whose fears and dread of eternal punishment were to be allayed, and whose faith in God as his Father and benefactor was to be inspired. This could not be done unless Christ sacrificed himself as the spotless Lamb of God on the altar of the cross, slain by and for the sins of the world, that the world through him might be saved by repentance and a new life.

This is also the burden of all the prophecies and songs throughout the Old Testament: "Repent, return to God, and God will in mercy turn to you!" During the centuries of the old dispensation, there was now and then a voice that told of the coming Messiah, and David and Isaiah and others spoke of his suffering "as a lamb before its shearer is dumb;" but all this was to be but the means, the instrument, the way in which God would visit his people. God's mercy, his goodness, his kindness, his love, was everywhere described as the great central fountain, out of which salvation and healing for the nations is to be drawn. It was the Love of God, in his great and wonderful acts towards his people, that alone could inspire a saving faith before Christ came, and it is the same Love of God, in that he gave his only-begotten Son for the sins of the world, even to the death on the cross, that alone can inspire a living and saving faith to-day. During the centuries that have passed, the words of Christ have proved themselves true, when he said, John xv. 4: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered."

Christ and his sacrificial suffering and death for the redemption of the world from sin has been the central and most powerful figure in the moral battles of the world, ever since he appeared; and all moral movements which were begun and carried on without him, have been abortive. This is the great luminous fact in the history of the last nineteen hundred years. Only an utterly ignorant man will deny this.

Let us ask the question now: Is there anything unreasonable, unscientific, unphilosophical, in anything contained in this chapter, or in the doctrine of the church or the Bible concerning "Christ the sacrifice?" If there is, the world, the honestly reasoning world, has never discovered it. Every proposition, every doctrine and thought in it, cannot but strike the human mind and soul as reasonable, wholesome, full of salvation and spiritual life. It is God's plan of salvation, declared unto mankind. The events show ever more clearly, as the centuries roll on, that the opening words of the Letter to the Hebrews are true: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

CHAPTER VIII.

CHRIST'S CONTINUAL PRESENCE.

In the fifth verse of the second chapter of the Epistle to the Colossians, St. Paul says: "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." We all understand what is meant by the presence spoken of here. It is the kind of presence a man produces within himself, when he thinks of certain persons and things, and so in thought is with them, or rather, causes the thought of them to be within him, and to impress him; as St. Paul felt joy in beholding their order and steadfastness in faith. We know of yet another kind of spiritual presence, in which the thoughts of us, our instructions, example and influence of various kinds, not depending on personal nearness, are in the minds and thoughts of other people. As when St. Paul says: 1 Cor. v. 4: "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ," etc. Does Christ mean this same kind of presence, when he says, Matt. xviii. 20: "Where two or three are gathered together in my name, there am I in the midst of them!" Does he mean nothing else, when he says, Matt. xxviii. 20: "Lo, I am with you alway, even unto the end of the world!" Human reason, judging only by its own experience, and by the things of this world, as they appear to a conscientious scientific investigator, will say, that in this

sense only can Jesus be with any one. But the Christian mind has never been satisfied with this explanation of those words of Christ, and has attached to them a different meaning. The Christian church has always believed in a personal presence of Christ with his church and with his followers. The words: "Behold, I stand at the door and knock!" (Rev. iii. 20.), have always been interpreted by true believers, as meaning more than the influence exerted by Christ's words and teachings, as we read them in the Bible.

The disciples of Christ believed that in some way their Lord and Master was present with them at all times, more than simply by the remembrance of his words and example. They speak of it as Christ sitting on the "right hand of God." 1 Pet. iii. 22: "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him." Col. iii. 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth, on the right hand of God." That the disciples did not mean by this a local absence and separation we see by the example of Stephen and of Paul. They describe how they saw and heard the Lord after his ascension. Acts vii. 55, 56: "But he (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts ix. 3, 4: "Suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me?" We also have their explanation of what they mean by "the right hand of God." Eph. iv. 10: "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Heb. i. 3:

"Who (Christ) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." We see by this that the apostles meant by the "right hand of God," the omnipresent and all-sustaining power of God. Instead of being absent, they mean a most intimate and continual presence, such a presence as can only be ascribed to God, in whom "we live and move and have our being." We also read how Christ himself instructed his disciples, that heaven is not a locality distant from them, but that heaven is a condition, in which we are not subject to the laws of materiality, of time and space. He taught them that it is the realm of spirit-life. Luke xvii. 20, 21: "The kingdom of God cometh not with observation; neither shall they say: Lo here, or, lo there! for, behold, the kingdom of God is within you!" To Nicodemus he says, while in this present, visible world, St. John iii. 13: "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Of the children he says, Matt. xviii. 10: "In heaven their angels behold always the face of my Father which is in heaven." Of the condition of people after the resurrection he says, Luke xx. 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels." Matt. xxii. 30: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

By comparing these different passages and expressions of Christ and his apostles, we can have no doubt what they mean to teach about persons in heaven. They mean to say that the difference between heaven

and earth is not a local difference, but a difference of condition; that the life on earth, as a physical existence, is a condition of imperfection, of bondage under the laws of growth and development in space and time; but that a time will come, in which the conditions will be changed, in which growth and development, space and time, will not constitute the law of existence; but when life will be of the nature of spiritual forces, not fettered by the laws of materiality. The limitations of space and time will be done away with, and the forces, the souls, the spirits that have been grown and assumed individuality under the laws of growth and development, will continue that individuality, but without change or growth, without the inherent conditions and imperfections of this material body. They tell us that this change takes place at the resurrection, but that we are not to know the time of this resurrection—that, as far as our own individual experience and consciousness is concerned, this change, which we call death, is but a continued existence, the last step in our successive changes and development. It will be but the entering into freer conditions, with untrammeled existence, possessed of powers which are now but growing, and are as the powers of childhood, either dormant, or so confined and undeveloped that we cannot use them, and of which we have no knowledge when in the age of childhood. This is what Christ means when speaking to Martha at the grave of her brother Lazarus. She had said, St. John xi. 24, etc.: "I know that he shall rise again in the resurrection at the last day. Jesus said unto her: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die."

The church also believes that this change will not be

the entire dropping off and losing of this our body, which we know now as a material thing, subject to the laws of time and space, of growth and decay, of development and death, but that this our body is indissolubly connected with our soul-powers, and that our individuality consists of this our body together with this our indwelling soul. She believes that this our soul and body will live in eternal union after the resurrection. It has always been the faith of the whole Christian church that the great creative power of God, which exhibits itself in the growth and development of our body and its indwelling soul, as limited and conditioned by the created laws of space and time, will continue this exhibition of itself in continuing the existence of this same body and soul, but without these material limits and conditions, so that this body, now occupying space, will not be confined by space. This ever-developing, growing and changing body and soul, now knowing itself and other existences only by the passing experiences of time, will then know intuitively, by spiritual and immediate penetration, as the Spirit of God knows. St. Paul says, 1 Cor. xiii. 12: "Now we see through a glass" (the reflection from a metal mirror) "darkly; but then face to face. Now I know in part, but then shall I know even as also I am known." We will then be in immediate contact with God and with all created existences, and will not need to go anywhere, and to see and hear by the slow process of travel, of seeing and hearing and feeling as we do now, using the measured vibrations of our material nerves, our eyes, ears and hands before we can know; but our knowledge, our experiences, our learning and recognition will be as we are known by God, complete without time, without slow investigation, by being in immediate contact with all creation through our contact with God. This is what Christ means when he

prays to his Father for all his disciples, that "they all may be one, as thou Father art in me and I in thee, that they also may be one in us. I in them and thou in me, that they may be made perfect in one. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world; that the love wherewith thou hast loved me may be in them, and I in them." St. John xvii. 21–26. Ecclesiastes xii. 7 says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

That the writers of the New Testament had this understanding of the matter, St. Paul tells us in very distinct and unmistakable words. In the first place he tells us, that in a material sense, according to what we call a bodily presence in this life, under the laws of space and time, Christ is not present. That is, we cannot see, hear or feel him bodily, under the common conditions of our present existence. 2 Cor. v. 16: "Though we have known Christ after the flesh, yet now henceforth know we him no more." V. 6: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." St. Paul also describes this change of the body, of which Christ says, when it comes, we shall be like the angels of God. 1 Cor. xv. 51: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." V. 42: "It is sown in corruption, it is raised

in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit that is not first which is spiritual, but that which is natural. Now I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 2 Cor. v. 1: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 1 Cor. xv. 35: "But some man will say; How are the dead raised up? and with what body will they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." From these passages we cannot be mistaken, what the doctrine of the apostolic church was concerning the resurrection of the body. There is a clear distinction made between the body of this earth, and that of the resurrection. Both are created by the power of God.

As far as the power is concerned that exhibits itself, it is the same before and after death. The real essence and substance, that which underlies all materiality, the imperishable creative cause of our bodies, is identical; but the way of exhibiting itself, the faculties and capacities, are different. One is adapted to, and controlled by, the earthly conditions of time and space, and according to them will go through the processes of death, decay and dissolution, and its time and space

phenomena will make it pass through the continuous changes, growth and dissolution of material beings, to the end of time. But as far as this material body has grown and produced a personality, a self-conscious being, with self-possessed, spiritual powers and faculties, a soul, having for its ultimate essence and cause the same divine power as the body, it can not pass away. It will continue to exert itself with self-conscious, spiritual powers and faculties, untrammeled by the laws and conditions of materiality, of space and time.

The church has always believed and taught, that in our present state we can not definitely conceive the conditions of this spiritual existence, and therefore has never laid down any dogmatical tenets concerning the modes and experiences of the future life. She has used the best expressions of happiness, beauty and perfection of this life as prototypes, pictures and comparisons; but she has not bound, or attempted to bind, anybody's faith and hope down to them. On the contrary, she has always insisted, that we do not and can not know now about these things, as we know, or can know, about earthly things. St. Paul tells us his experience of the matter. 2 Cor. xii. 1–4: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such a one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." The meaning of the last clause is: For which we have no recognized speech to express them. St. Paul says further, 1 Cor. ii. 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." St. John tells us in his First

Epistle, iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." These last words undoubtedly refer to the appearance of Christ.

Now, about the appearance of Christ, after his resurrection, we do know something, for the New Testament writers have told us about it. In reading the different accounts contained in the New Testament we cannot help but be impressed with the fact that the appearance of Christ, being made to men in the material life, must present phases that are outside of the usual conditions of spirit life or of a spiritual body. The visible appearances, his audible speech, his tangibility, his visible eating of food, we must accept as a temporary assumption of extraordinary conditions and a special manifestation of powers that do not belong to the resurrection sphere, but are assumed for the purpose of convincing people, as yet in the material body, of the realities of life after death. The disciples could only see with their eyes, hear with their ears, feel and grasp with their hands and fingers. The fact of a life after death must, therefore, be made to appear to their senses, in order to convince them. For the same reason it was necessary that the physical body of Christ should totally disappear from the sepulchre. If it had remained there, the proof of a living Christ could not have been made complete to the minds of carnal men. We might, therefore, call these facts and appearances miracles, performed in the spiritual and resurrection life, by assuming the conditions and performing the acts of material life, for the purposes of divine revelation. These appearances and facts, therefore, we cannot use to demonstrate in what the life of a spiritual body consists. The only facts we can reasonably infer from these appearances are

that both body and soul take part in the resurrection life, and that this life is entirely outside of our physical sphere and experiences. We might, possibly, deduce this one other fact, that spiritual bodies can have cognizance of the persons and facts of this material life, and can have power and influence over them. But how far this influence ordinarily can go, or how it is exerted, of this we have no knowledge from these recorded facts. These are now, and always have been, the doctrines of the Christian church, and these are also the teachings of the New Testament.

It remains now for us to investigate whether the same are in harmony with reason, science and philosophy or not. The first question to be answered is in regard to their historical truthfulness and credibility. If they are historically true, all that science and philosophy can reasonably ask is to be brought into harmony with them.

In regard to the historical truthfulness of the facts of the resurrection of Christ there needs but little to be said. The subject has been discussed from all sides and by the most thorough scholars, and yet the argument centres, as it did from the very first, in the willingness or refusal to accept matters of a spiritual nature. Men who have made up their minds to accept nothing but the doctrines deduced from the investigations of molecular and atomic matter will forever declare themselves unable to accept the facts of the resurrection of Christ. It has ever been conceded by the overwhelming majority of historical critics of all times that no fact, or set of facts, in history is any better established, according to the rules of historical criticism, than those of Christ's resurrection. Even the unbelieving class of scientists themselves confess that as far as their impressions from a historical standpoint go they ought to concede these matters as true,

but that their scientific consciousness, their knowledge of the laws governing this world, will not allow them to accept them. The answer might be made that the chief priests, when the soldiers of the Roman watch came to them and told them of the occurrence at the sepulchre, had just as much right to say that their political consciousness, their knowledge of the laws of the Jewish people and of the Romans, would not permit them to accept these facts. The priests tried to quench them by saying the disciples came by night and stole the body; and the scientists try the same thing by saying the disciples were deceived, or invented them.

We will, however, see for ourselves, whether the laws of matter, as far as known, really negative the facts of the resurrection, or whether it is a case of jumping at conclusions, as explained in a previous chapter. If we should ask any scientific disbeliever, why he rejects the doctrine of the resurrection, he would probably say that he cannot believe it, knowing what he does about our bodies. This is a plain and comprehensive answer, and fairly states the position taken by most of them. It has nothing to do with any historical criticism, or any judgment about the honesty or dishonesty of authors, nor with any sentimental bias or feeling. It takes us right back to solid facts, things that can be seen, heard and felt. We will take up these facts, and see what they affirm or deny of the resurrection of the body. The first fact that strikes us, is the great difference between dead and living bodies. A dead body has lost the power to think, to act, to reproduce itself, and to ward off its own dissolution. Something has gone out of it, we call life. As long as life was there, the warmth of the sun made its life more abundant and a pleasure; now it only hastens decay, and makes it an offensive mass. In life, the water applied to its surface would

strengthen and refresh it; now it only invites dissolution. The food taken into live digestive organs is absorbed and converted into new, living tissue; in death it only serves to corrupt them. This life-force is active not only in sustaining and building up the visible body, but it also causes it to produce thoughts, feelings, sentiments; it makes it contract and expand, breathe and speak; it makes it, in its totality, the most complex, active and powerful piece of mechanism in the world. When life is gone, it soon turns into an impotent, confused, aimless mass. This also has an irresistible power, but of an entirely different nature from what it had before. The powers of decay, of dissolution, are controlling it now. They are active for destruction, as life was for upbuilding. Soon we see life again in a different form stepping in, claiming and appropriating these dissolving bodies for the upbuilding of new organisms. The worms live and multiply by its absorption, the grasses and flowers draw their verdure and beauty out of it, and earth and air claim the residue. What was this life-force, which was in the body before death, and prevented all this decay and change from taking place? Has any one ever found it, weighed it, measured it, or described it, so that our minds can grasp the nature of it? No man has ever been able to do this, for it has neither weight, form, color, nor any other earthly quality. The scientist can tell us no more about it, than the laborer who has never heard what science is. The personality, the unity of that body is gone. While life was there, personality, thought, concentrated and self-directed activity was there. As soon as life was gone, the chemical and mechanical forces of this material world had full sway, and there was nothing to counteract their destructive powers, until life in other forms claimed the different particles.

What does this contemplation tell us about life? Only this, that life is a force which controls, uses and directs the forces we call material, such as chemical, mechanical, magnetic, electrical, and compels them to build up and sustain a growing and sensitive organism; while without this life-power they work only the destruction of organisms. Only by means of this life-power are these organisms capable of individual sensation, self-consciousness, self-determination and thought.

There is another lesson we learn. These material forces, which we find everywhere, in all matter, are ready to be used and controlled by this life-power, and to be used in the construction of organisms; but no mere material forces have ever been known, of themselves, to build up or originate life, where there was no life before. The mysterious process of propagation, of deriving life from life, must precede the upbuilding of organisms from material forces. Where does this mysterious life come from, how does it originate, and why does one life produce a like life and no other? The invisible germ of the tiny seed has in it the life of the future giant tree, each of its kind. Can any scientist explain this? It is a mystery, yet it is a fact, that the invisible life in the germ of any organism, animal or vegetable, is that which makes the growth and maturity of it possible. The *how* we do not know.

We can know still more about this life-force. We can see that in every case, from the very start, before it uses and controls other forces, it must be a complete, individualized and definite thing, and not a general and dispersed force. For the life of an oak will only produce an oak, and the germ of a man will only produce a man. All the powers, capacities and peculiarities of the grown individual are hid in the germ from the very beginning. If we sum up all we know about life, it is this: Each life, be it high or low, plant

or animal, is an invisible, definite, completely individualized force, which has the power to use and control other forces, by means of which it becomes a material organism. In giving this definition I speak only of such life as we know in this material world, its animal and plant life. This definition places us completely on the scientific plane, and cannot but be accepted by every honest scientist.

The question may be asked, why do I use the term "force," when speaking of matter, and material things that are used to build up our body, or any living organism? The reason is, because all we know about matter, is its forces and powers, as explained in a preceding chapter. What we know about matter, is what it does, how it appears, acts, feels, sounds, smells, etc. In other words, we only know how it affects, or acts upon, our senses. We can never know, or expect to know, what it is. We can know it as a force that produces a sensation, we can know it as a cause that produces an effect, and as nothing else. If we say that the life-forces control matter, all we mean, and can mean by it, is that these forces produce and cause effects upon our senses, which we call seeing, hearing, feeling, tasting, smelling. On account of these effects produced, we call the source and cause of them a body, and call these effects themselves bodily qualities. But the real truth of the matter is, that these effects are produced in us through nerve-vibrations, and we name them according to our different senses, through which we receive these different effects and nerve-vibrations. In our self-conscious thoughts we translate and represent them as color, form, heat, cold, sweet, loud, soft, high, low, or whatever else the impression may be. That there is anything outside of us to correspond to these impressions, and to produce them, is an inference, a mental conclusion, a faith and belief, which

every sane man has; but it is nevertheless only a belief, although we call it knowledge, on account of the universality of this belief. We say, we know that every man in this life has a material body, when we really mean, we believe it. But let us use the word "to know," because it is better understood. We know, then, that this mysterious life-force produces certain effects upon us, which we call material qualities, because they come through our outward senses; and so we say, that this life-force has, or inhabits, a material body. But what reason have we to say, that this life-force must always produce the same impressions, called material, and that it can never produce any other; or what reason have we to say, that, when it does not produce these impressions of materiality any longer, the life-force itself is dead, or non-existing? There is no reason whatever for making these three assumptions.

If the life-force acts upon our senses, producing the impressions we call material qualities, from this we can not reasonably conclude, that it always must act in the same way, that it always must inhabit a material body. Nor can we conclude reasonably that it can not act in any other way, for instance, in a way that does not affect our senses, and which we therefore call spiritual. Nor can we conclude, that this life-force entirely ceases to act, whenever it does not act in a way we call material. But these are precisely the three conclusions that are usually drawn by those that do not believe in the resurrection of the body, nor in life after death. They simply say, that, because life on earth exhibits itself in material bodies, it must always do so, or it must cease with the body. This is reasoning according to the ancient formula of self-satisfied ignorance, which says: "What I do not know does not exist!" It is a poor platform for any scientific man to stand upon.

We see, then, that what we know about our bodies, does not compel us to deny life after death, nor the possibility of life outside of material bodies. The fact of life in and with material bodies, does not in the least deny the possibility of life outside of material bodies. If to this we add the historically established facts of the resurrection of Christ, and his appearances after death, we have it established logically, historically and scientifically, and the conclusion must necesnecessarily be reached, that Christ truly arose from the dead, and that life after death can not reasonably be denied as a possibility, nor can it be denied as a fact.

So far we have confined ourselves, in our argument, to the appearances and actions of organisms in life, and after life has passed out of them. We have seen that these appearances and actions do not give any reasonable ground for the assertion, that we cannot believe in life after death, or in life outside of the body, on account of what we know about our bodies. We will now go a step further, and find out whether what we know about the constitution of matter and material forces will compel us, as reasonable beings, or as scientists and philosophers, to reject the resurrection of the body as taught in the Bible.

Our body is not only a machine, a mechanical contrivance, an organism; but its different parts are also composed of very minute particles, called molecules; and these are again composed of still smaller particles, called atoms. No one has ever seen a molecule, or an atom; but we use the term for two reasons. The first is, because our thoughts, being the result of impressions made upon our senses, can think of matter only as in a circumscribed form, even if we think of it as ever so finely divided. The other is, that we can divide matter, by chemical analysis, into different kinds of elements, each kind having distinct powers,

qualities and faculties of combination, which can be mathematically described and calculated. And so we reason, that they, being subject to numbers, must have a unit of some kind. But, although the term atom is used as a working theory, and as a name, for the purpose of facilitating description, yet, the great body of chemical investigators of to-day concede, that the volume theory is the better view of the matter. According to this now generally accepted theory among scientists, matter consists of centers of force, and the quantity is determined by weight, and combines into molecules according to weight, and by volume that can be weighed; and so force, or weight, is made the mathematical unit, instead of form. All the modern chemical works of prominence adopt the volume instead of the atomic theory.

What does this change of base in scientific views, in regard to the composition of matter, tell us? Just this, that Science herself has given up the idea that matter, in its essential nature, is form which can be divided into ultimate forms, or atoms; but that, instead, it is something whose fundamental nature is force, power, weight; and that form is only an impression made upon our senses by this weight-force. Science herself has solved the problem for us by chemical analysis, and tells us that in this visible, tangible, solid body of ours, there is a spiritual body, composed of power, force, spirit; and that the reason why we see it only as a solid form, and not as a spiritual body, is because our ideas and thoughts are limited and conditioned by the vibrations of the nerves of our senses, which vibrations are produced by the force exerted upon them, and are represented in our consciousness and thoughts as form. And further, that our nerves and sense-organs themselves are material organs to us for the same reasons. All we know

about them as material instruments, is that they receive, transmit and propagate and enforce motion, power, force, activity, of which we become conscious. So we know, as proved by science and chemistry, a continuous chain and succession of force-utterances, the invisible spirit-life. It begins with the first invisible life, as an individualized life-power in the germ, exerting itself as invisible power at all times, even when it produces the impression and sensation of matter and form, in assuming this body. It completes its continuous chain of force-utterances on earth as self-consciousness and personal thought and actions. The real sum and substance of it all is force, power, spirit. It begins as such and ends as such. The utterances and signs of it, while it progresses in time and space, we call "body," "substance," "matter." But these are simply our mode of perception, thought and interpretation. So we see, that St. Paul was in advance of modern science and chemistry about nineteen hundred years, when he said to his Corinthians: "There is a natural body, and there is a spiritual body." 1 Cor. xv. 44.

There is still another fact to be considered. Science and physiology teach us, that a constant change in the elements of our whole body, without any exception, is one of the most universal, common and best known facts. It is a fact upon which our bodily life depends. We call it nutrition. Our digestive organs take in solid and liquid food, and prepare it to be taken up by the body, and to be converted into flesh and blood, bones and sinews, and whatever the body needs. Our lungs take in air and absorb the oxygen. Our pores, at times, also absorb moisture and air. To make room for this new matter, the body constantly throws off the old and used-up material, so that no part of our body remains the same for any length of time. Some parts

change very rapidly, others more slowly, but there is no part that is not completely replaced every seven years. Yet, notwithstanding we have a new body every seven years, so that a man seventy years old has had at least ten different bodies, his personality and individuality, his soul-powers, have not changed. He has remained the same person in the ten different bodies. We do not marvel at this, nor think it strange; yet when we hear that our bodies shall undergo a last and final change, from this natural into the spiritual state, we find it hard to believe. Why? Simply because we have not seen it, although other people have, in the case of Christ's resurrection. A change of our body is our common, every day experience, yet it is insisted that our bodies can not change from the visible into the invisible state! This is not scientific nor reasonable. For visibility, form, is but a phenomenon, a sense-impression. The more scientific view is, that our bodies must change, because they are changing constantly; and that the last change must be one from the transient time and space conditions into those that harmonize with the first beginnings of life, namely, the invisible and spiritual, thus concluding the cycle of life. For the life-force, with which life began, was an invisible, intangible thing, and remains so all through life, only it grows and expands in power and capacity, while it builds up the body and lives the earthly life with its bodily activities and experiences. The conditions of time and space afford the possibility and necessity for growth, development and expansion; and when growth and development cease at death, then time and space must of necessity cease also. It is not reasonable nor scientific to conclude, because certain phenomena cease, that therefore the substance has disappeared. We might with just as much right argue, because water, if evaporated, becomes invisible and in-

tangible, it therefore ceases to exist. Science knows nothing of annihilation.

One more thought asks for consideration. Suppose we let all that has been said above pass without contradiction; is it not a fact, that the particles of our body, after death, are used to build up other bodies and organisms? This is a fact, whether we consider them as atoms, whose material form is one of their essential elements, or whether we consider them simply as points or volumes of force, and their form and materiality as one of their effects. Where, then, is the material which is to be converted and changed into a spiritual body? The answer is this: The nature of force, power, or spirit, as far as we know anything about it, is unceasing activity, continuous exertion, combined with an unchangeable continuance of its existence. Our ideas of physical and material identity are the result of our impressions and ideas of matter and form. In a common, unphilosophical way of thinking, we take the impressions that are made upon our senses, and through them upon our minds and thoughts, for the object that makes the impression; whereas this object is entirely beyond our grasp and knowledge. All we can do, is to call it a force. The impressions made upon us by this force, which we call bodily qualities, just as we represent them in our conscious thoughts as solid form, so we also represent them as continuous, simply because the impression appears continuous. But the truth of the matter is, that only the activity and exertion of that force is continuous and unceasing. Matter would cease to be matter and form to us, as soon as that force would cease to exert itself, or to make these impressions upon us. So also would matter cease to make the impression of continuous identity upon us, if we were able to distinguish the successive impressions of wave-motions, or

intermittent impulses, upon our nerves. Our idea of identity may be compared to a musical sound. Our conscious thought perceives only the continuous sound as one, and identical from beginning to end. But the sound is in fact nothing but a great number of successive impulses, each one of which is new, separate and distinct. The reason why the sound is but one to us, is because our ear cannot distinguish the intervals. In this case we know that our impression of the identity of the sound from beginning to end is a deception, brought about by the inability of the ear to distinguish the intervals. So we also know, that the continuous identity of matter and its atoms is a fallacy and a wrong impression, existing only in the idea. It is produced by the inability of our eyes and nerves to see and perceive the various and successive impulses, which we interpret as materiality and identity. As a musical sound is ever new, so is matter ever new, and never the same. The only continuous identity there is in matter, is the invisible force and power exerting itself, and making the impressions. What we call identity, sameness, is a continual flow of ever-new activities, impulses and exhibitions. So we reach the same point again, which we have reached several times in our various reasonings, that force, power, spirit is the only permanent thing we know anything about, and that materiality is but a passing, temporary exhibition of spirit. These ideas are nothing new. They are generally accepted by science, and form the fundamental thought of modern and ancient philosophy.

Applying these facts to our bodies, we see that they are nothing but the activity of the invisible life-force and spirit, using and controlling for its own purposes the material forces of nature. These again are nothing but invisible forces, which exhibit themselves by making impressions upon us. We interpret them in

our thoughts and feelings as continuous and material; but they are in fact ever new and continually changing.

After duly comprehending these facts, and applying them to the question before us, we see clearly that the doctrine of the resurrection of Christ, and of the resurrection of our bodies, conflicts neither with reason, nor science, nor philosophy. For, as we have seen, the individualized life-force, the spirit or soul, precedes the upbuilding of the body; and the body is but the exhibition and activity of this life-force. We have further seen, that the continuous identity of the body and its material particles is but the impression produced by the constitution of our sense-organs, and that in fact our body and its materiality is continually new and ever changing, and has its form and identity only in the thought and impression produced by our nerves and sense-organs. It is, therefore, a necessary conclusion, which we cannot escape, and which is not only in harmony with science, but is absolutely and unconditionally demanded by the best, surest and most modern investigations and doctrines of science, that the soul-power is the only real, positive existence in man, and that the body and its visibility and materiality is but the result and consequence of the activity of the soul. This harmonizes perfectly with the words of Christ in the sixth chapter of St. John, where he seemingly confounds body and spirit, speaking of one as though it were the other, and then concludes in v. 63: "It is the spirit that quickeneth; the flesh profiteth nothing."

It is a further and necessary deduction which we can not escape, that if this soul, or spirit, or individualized life-power, does not impress itself upon the nerves and sense organs, it does not produce the impression of materiality and visibility, nor does it exert itself in what we call time and space. For time and space

are only the result of impressions upon our senses, the same as form and continuous identity of matter.

Our knowledge and our speech are conditioned by our sense impressions, but our conclusions drawn from these show us that as soon as the present sense organs change or pass away, our knowledge and ideas, our impressions and experiences, must also change. But until that change comes we can not describe it or know it. Now we can know only this, that the soul, which makes these impressions, need not change, even if the organs change upon which, or through which, it operates. The necessary inference must be, that as the soul exhibits itself by means of and through a body now, so it will exhibit itself by means of and through a body hereafter, but that this body will appear to us as a spiritual body, not confined by the laws of time and space, because our present organs, producing the impressions of time and space, have decayed and vanished. According to this view of the subject, our spiritual bodies will be the same as our earthly bodies, in the same sense that our earthly bodies are identical from day to day and from moment to moment. They will be the exhibition of our individuality, our individualized life-force, our soul, with all its peculiarities, powers and faculties, acquired or inherited, but without the exhibition of material qualities, having laid aside the material forces which it controlled during the earthly life.

The question was raised, how can our material bodies after death remain visible, decompose, and be absorbed in the upbuilding of other living bodies, and yet be connected with our living soul under any conditions or in any way? From what has been said the answer is evident. Just as our body, when alive on earth, takes into itself large quantities of food and drink, from which it abstracts vital and material forces,

which it retains and builds up into a living body and soul, and then rejects the matter taken up into the body as dead refuse, so the spiritual forces of our soul and body ultimately will cast off the worn-out material of our body at death. It is a process we see going on during life every hour. At death this process goes on for the last time. The life-forces drop and reject the material from which no further life forces and spiritual power can be drawn. The dead body we see is the refuse matter. The spiritual body, the real life, remains in the spirit world.

The doctrine of the Bible, that Christ is present with us now, that he can impress himself upon us, and that we can actually be in him and he in us, is nothing unreasonable, but is in harmony with the nature of things as they really exist—because his spiritual body is not confined by space, and is in actual contact with all creation as an active and self-conscious force. He is a ruler, a king, a priest, a prophet for his church and for the world, not only through the pious thoughts of his followers, but by his actual presence and personal influence upon the individuals and the world at large.

There is, according to science, a possibility for such a personal communion with Christ as the church has always believed in, when they celebrate the holy communion and apply the rite of baptism. In this sense the eating of the consecrated bread may be, and the church has always believed it to be, an actual and personal communion with Christ. The application of the water in baptism may be, and the church has always believed it to be, an actual and personal spiritual contact with Christ. That this is the doctrine of the Bible we see from the following passages:

Mark xiv. 22–24: "And as they did eat, Jesus took bread and blessed and brake it, and gave to them and said: Take, eat; this is my body. And he took the

cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them: This is my blood of the New Testament (dispensation), which is shed for many." 1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread." 1 Cor. xi. 27: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord." V. 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Rom. vi. 3: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." 1 Cor. xii. 13: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." Gal. iii. 27: "For as many of you as have been baptized into Christ have put on Christ."

Enough has been said to show that there is no real contradiction and disagreement between science and Christianity on the subject of Christ's continual presence. Science does not prove it. The positive proof is found in the recorded facts of Christ's resurrection. Neither does science disprove it. Her doctrines only show that the Christian faith, on this subject, is not against reason and natural facts, as science and philosophy interpret them. In the present chapter we might have entered further into the philosophy of natural phenomena, and shown that as materiality consists

of an ever-flowing stream of repeated phenomena, so does force or power act as an ever-moving impulse, whose centre is everywhere, and whose direction is universal; that the limitation of this power by mutual contact is the mediate cause of all phenomena of creation. But, for the purposes of the present chapter, this is not necessary. The agreement between science and Christianity has been made evident.

CHAPTER IX.

SPIRITUAL EXISTENCES.

THE world has always believed in spiritual beings. The farther we go into the history and legends of ancient times, the more will we find the unseen world of spiritual existences spoken of as a fact acknowledged and accepted as true. Modern times have pushed this belief and conviction more into the background, because the laws of this physical world, and material causes and effects, are from day to day better understood; but it is nevertheless a belief and conviction as universal and as firmly rooted as ever. It is to-day the unseen fact accepted by the learned and the simple-minded to as great an extent as ever. How can we account for this? Will it suffice to say that the human mind always demands an explanation of occurrences, and what it can not account for by known laws it will ascribe to unseen spiritual agencies? This answer can not be accepted as sufficient, for if we do accept it, as we necessarily must, the question still remains unanswered. Why does the human mind naturally, as it seems, accept spiritual agencies where material causes are not apparent? This answer evidently confirms but the fact of the universality and naturalness of this belief.

Herbert Spencer gives this explanation: The human mind, when it first awoke to self-consciousness, and commenced to look around for explanations, was deeply impressed with the fact of death. The living

body of father, mother, husband, wife, child, or friend, held and moved the feelings and sympathies most deeply. This same body, stiff and cold in death, called forth the most excruciating mental pain, because the loved one had gone, and a dead and decaying mass of flesh only remained. No explanation of this absence could be given. The processes of life and death were not known. The only occurrences similar to it, and which alone could be used as an explanation by the inquiring mind, in the first dawn of intellectual light, was the going out of sight of this same person, as when going on a journey. The son, standing at the death-bed of his father and constant companion, knew that he had gone away, like a man departing from the house. The body before him was not his father as he had been. Something had gone; but he did not see it go. Something, which had made his father the loved person as he was, had departed, and left this body, this dead form, behind, like a tenantless house. The real father had become invisible. But he is not dead like this body; for the son's mind sees him yet, and feels for him the same love, the same sympathy and companionship. He is alive to the mind, the thought, the feelings. Therefore, he must be as the thought, the mind, the feelings, an invisible but real, living being. Death could mean to this son only the separation of his love and affection from that body, but not the extinction of his love and affection, which were attached to the real father, as he lived and moved before his mental eyes. Both must necessarily be united, his love and the object producing it. Both must be a reality to him, because he can not conceive of an effect without a cause. The beloved object must live, because he feels it with the intense longings of his heart and soul. He lives, but apart from the body. He lives invisible as the air which he feels, but can not see. So

the idea of the invisible world of spiritual existences is born, as the first-fruit of the feeling and reasoning mind. It impressed itself upon humanity as a fact, like the moving air, which served as a comparison, out of which to form an idea to be comprehended, and a name by which to designate it. For "Ruach" (Hebrew), "Spiritus" (Latin), "Geist" (German), the same as the English word "gust," "Spirit," all mean the same thing, the soul as well as the moving air.

Can we receive this explanation as true? We necessarily must, for this is fundamentally the reasoning of every thinking mind to-day. It is the universal conclusion drawn from the facts of death by every mind, whether we are willing to acknowledge it to ourselves or not. The human mind, if left to itself and the naked facts, is compelled to reason in this way; and the more we are able to analyze the material processes connected with death, the more are we compelled to draw this conclusion. It is simply based upon the scientific fact of the "conservation of energy." Neither scientific nor unscientific man knows, or has ever met, such a fact as annihilation. This is the fundamental conviction out of which all science and philosophy has ever grown, and without which reasoning will always land in chaos. Whatever energy, or force, or utterance of life has an existence, must continue to exist in some way always, and has always existed in some way. No scientist will dare to contradict this assertion. Science will not, and never did, say this of visible and tangible bodies and their matter, as far as they are visible and tangible. For matter changes continually. Its tangibility and visibility is constantly annihilated. But it says this of the energy, force and power which exhibits itself in the visible and tangible matter.

Science knows too well that the visibility and tangi-

bility of matter is but the result of the peculiar construction of our sense-organs and nerves, by means of which we receive impressions upon our consciousness, which are then converted into our thoughts and ideas. Since this is true of scientific thought, it must also be true of the common thought of every man that thinks according to the nature of things. The soul-power that was in the body of that dear departed one, certainly had an existence, because it drew and moved him so mightily; and since it had an existence once, it must, in some way, continue to exist, whether our eyes can see it or not. This is the reasoning upon which the world has always based its belief in spiritual existences, and upon which it will always continue to do so. It is a conclusion which no human mind can escape. It will grow spontaneously, and the mind will be compelled to entertain it, either as a faith to cheer the believer, or as a gloomy dread and foreboding fear, of which the mind vainly tries to rid itself.

Christ also, when he wanted to state the fundamental cause and reason for spiritual existence after death, said, Luke xx. 38: "He (God) is not a God of the dead but of the living, for all live unto him." He simply based the fact of life after death on the scientific fact of the "conservation of energy," the fact that there is no such a thing as annihilation. We see, then, that the first reasoning of the newly-created and awakening human soul, the general belief of all mankind, the teachings of science, and the doctrines of Christ, the Bible and the church, all agree in this, that it is not contrary to sound reasoning, but in perfect harmony with it, to believe in spiritual existences.

The answer will be made: "Conservation of energy" does not mean, that individualized beings, and the working together of many forces as a harmonious whole, will be conserved, but it means the direct oppo-

site. It means that the simple forces, not their combination, will ever remain the same. Let us take an example for illustration. The burning of a piece of anthracite coal changes its appearance entirely. In place of a solid, black, odorless mass, we have the fire with its heat and brilliant light of white, yellow and orange. We have swiftly escaping, more or less invisible gases, such as carbonic, sulphurous and nitrous acid gases, some with very strong and offensive odor, and, last of all, the ashes, consisting of earth and alkalies. Here is certainly annihilation, that of the material appearance. Even if we should succeed in putting all these identical new substances into their former relations and combinations, so as to look in every way as the piece of coal it was before, yet would it not be the same, but a new piece, made out of its old material. The former identity has certainly been annihilated, never to appear again. The reason why this is so, is because the identity of that piece of coal consisted solely in the continuation of the identity of impressions made upon our senses, like a continuous sound. As soon as the sound stops for any perceptible period, the sound is ended forever, and any following sound can only be a duplicate of it. The sound is utterly annihilated, as far as its material audibility is concerned. Its material body, as we know it, is gone. But is the life, the energy and force of that sound, gone? No! It will exist and live and be active, as far as we know and can reason upon it, to all eternity. Follow me, and you will see this as clearly as you see the noon-day sun in a cloudless sky.

What was this sound, according to scientific definition? It was a wave motion in the air that struck upon the ear, and so made itself audible. After the ear has been touched, does the motion cease? Not at all, but it continues and spreads in ever wider circles. The

force of the waves grows more faint as it continues to spread, but yet it goes on, bent and curved as the waves strike different opposing bodies. Even these bodies do not stop them, but are themselves set in motion. So the sound goes on, day after day, century after century, from star to star, without limit, without rest. The motion is imperceptible to our senses, and when it reaches the utmost limit of our telescopic vision in space, we can not even follow it with any of our intelligent thoughts; but who will say that this sound will ever die, or be utterly lost and annihilated? Reason says, and can not but answer: Never! So is it with the different forces set free by the burning of that piece of coal. The form and bodily identity is lost forever, but the same forces that exhibited themselves in that black solid mass also exhibit themselves in the fire and heat, the gases and the remnant of ashes. All these will enter again into other combinations. The carbonic acid will feed the plants, and may appear in gorgeous flowers or green foliage; the nitric and sulphurous acids may, after a number of transformations, form part of a human body, and the ashes may enter into its bones. But the force that exhibits itself in and through them, as far as we know, will never be lost. It is indestructible.

So we see, say some of the men of science, that only the simple, uncombined forces remain unchanged; but that the combinations of them, the individualized and personified agencies, the identities, ever combine and dissolve, ever grow and decay, in an endless procession. Therefore, they say, there is no hope of immortality for man, with his manifold energies and powers, in the doctrine of the "conservation of energy." It proclaims the very opposite. The more varied and complex man's powers are, the more certain the annihilation of his identity. A simple clod has more

reason for hope than he; and any other spiritual being, whether devil or angel, must also change, decay and die, according to the same universal law of the "conservation of forces."

Such are the conclusions drawn by those who reason from insufficient premises. They do not take into consideration all the known facts. Such reasoning takes into account only the fact that dissolution and death is inherent in all material bodies, as far as we are acquainted with them, and from this partial knowledge the conclusion is drawn, that all existences, whether material or not, are subject to dissolution and death. It is again a mere jumping at conclusions. It is as though a Soudan negro, who had never seen a white man, would say: All men that I have ever known are black, therefore there are no white men. Let us see what the facts about dissolution and change are.

We know that, without any exception, change can result only where forces meet and oppose each other. A cannon ball, shot from a cannon, would never cease in its course, were it not for the opposition of the air, or some other body, and the attraction existing between itself and surrounding bodies, especially the earth. Many forces, operating in the same direction, only unite to form a greater power. Chemical forces, once united, will hold each other in eternal and undiminished embrace, as far as we know, unless some other force comes to loosen their mutual grasp. The living body would never die and decay, if the nourishing forces would keep an exactly equal pace with the expenditures induced by its activities. So would the powers and life of our soul be eternally undiminished, if its instrument, the body, were ever the same. Herbert Spencer has recognized and acknowledged this in the passage from his psychology, quoted above,

where he says: "Taking the extreme case, it is clear that, did the actions of the organism accurately respond to all co-existences and sequences of all things whatever in its environment, its life would be eternal."

Here are facts well known to science, and freely acknowledged, which utterly destroy the force of the above reasoning concerning the necessity of change and dissolution in all organized and individualized powers. The facts show and prove the exact opposite, namely, that united powers and forces, if ever so varied and complex, will forever remain united and active, if all other forces are either in harmony with them, or if the opposing forces are weaker than those which are united into one harmonious whole. In the first case there would be no strife and opposition, but an eternal peace. In the second case there would be strife, but also an eternal victory and overcoming of all destroying agencies.

Our common observation teaches us, that our material world is at present undergoing the process of adjustment and equalizing in its various powers and forces. Our bodies and our souls are forever changing, through the various forces and influences surrounding us. We also know that our bodies will ultimately succumb to the more powerful forces opposing their life-activities. We know still another fact of great importance: this is, that the decay and dissolution of our bodies is induced by the fact, that our life-energies are subject to, and not strong enough to cope, with the laws of space and time. Materiality hems us in on every side. Our life-forces break down, because they cannot forever battle against the inertia to which they are chained. Our body dashes out its life by constantly throwing itself against the opposing forces of the material universe. Could we break through these forces, and overcome the inertia of

matter, we would meet no opposing forces, and changes and dissolution in us would be impossible, because we would overcome the powers that could induce change. If we could get rid of materiality, of space and time, if the powers constituting our living soul could exert themselves freely without opposition, if they could act in harmony with all other forces, or if they could work and act so as not to be opposed and stopped by them, if force could penetrate force unopposed, then the change of destruction and death would be forever impossible. Only two conditions of existence would then be possible. One would be an eternal sameness, where the concentrated and united powers, constituting our personality, would act in even balance, unchanged through any opposing forces; or they would, by constantly conquering and overcoming an opposition less powerful than themselves, become more and more united and consolidated in themselves, growing ever more powerful and more active, and attain to ever higher perfection and life, through constant and successful activity and exercise.

So far we have traveled on solid scientific ground. We have measured our path like a problem in mathematics, and have not gone one step beyond what the simplest reasoning will deduce from the actions of forces as we know them. The mathematical laws of the parallelogram of forces will prove, and mathematically demonstrate, all that has been said in this chapter. There have been but two propositions discussed. One is, where forces unite, as they do in forming our living personality, these combined forces will continue to act, with a force equal to the sum of them all. The other is, that only where this compound force meets a power greater than itself, can it be destroyed or dissolved. These are the same two problems involved in the motions of our planetary system, and in all celestial

bodies, as far as we know. Many forces have united to make our earth what it is, and to keep it in its course around the sun. These forces will act in unison, and keep the earth in its course, till, either by a slow or rapid process, a greater force, opposing the powers of the earth, will drive it from its track, or destroy it altogether. As far as we can know now, these are the laws of creation; and wherever our mind can penetrate, it must proceed upon these lines of thought.

Christ acknowledges the validity of applying these mathematical problems to spiritual beings, and founds his argument upon them, when he says, Mark iii. 23–27: "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom can not stand. And if a house be divided against itself, that house can not stand. And if Satan rise up against himself, and be divided, he can not stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house."

There is but one question for us to consider in this chapter, after what has been said, before we can demonstrate the reasonableness of the Christian faith and doctrines concerning spiritual existences. This is: What are spiritual existences? The Bible teaches three classes of them: Departed souls of men, angels, and devils. It also teaches that God is a spirit; but we are speaking only of created spirits.

We can in no way describe or define what spiritual personalities are, except by comparing them to similar beings that we know. For we have seen that all knowledge, science, definitions, descriptions and classifications consist in naming similar and known things. The only spiritual beings we know that will serve for comparison are the spirits of living men. For it is evident if the spirits of men retain their identity after

death, a description of their essential nature before death must be applicable to them after death, and a true definition of one spiritual being must contain the essential features applicable to all. This is the law of correct reasoning in material things, and according to the doctrines of the church and of Christ it is also the law of reasoning applied to spiritual beings. Christ says, St. John xi. 25, 26: "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Luke xx. 35, 36: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels."

Let us illustrate the law of this mode of reasoning by an example. If I say: "A house is a structure capable of being inhabited," I have given a definition. If I say: "My house is thirty feet square, two stories high, with one front and two rear doors, twenty outside windows, and the walls built of wood and painted white," I have given a description. In answering the question: What is a house? it is evident that the answer must be a definition that will be applicable to all houses, and not a description applicable only to one or more and not to all. Therefore if my definition of any house is true and intelligible, it teaches me the essential nature of every house, of whatever description, without any exception. So if I have a true and intelligible definition of any spiritual being, whether in the body or out of the body, whether in heaven, on earth, or in any other place, it must teach me the essential nature of all such beings.

We cannot see angels nor devils, neither can we see the spirit of any man, as long as we are confined within the limits of our common senses. This is the doctrine of science, and the Bible teaches this in Col-

ossians ii. 18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." It is, therefore, useless to give any description, except for the purposes of poetical composition, or to impress moral or doctrinal truths. All we can do, is to investigate the essential nature of the spirit of living men, and upon that frame our definition of the essential nature of spiritual existences in general.

No reasonable person would raise the question, whether living man has a spirit or not, for every sane man knows the difference between the living and the dead. All know that a certain power is in the living, which has departed from the dead, whatever this power may be. It is true of vegetable as well as of animal life. It does not change the fact, whether you call it life-power, soul or spirit. We know this power, or combination of powers, as an existing fact, without any possible doubt concerning its existence. We also know, without any possible doubt, that this power is invisible. For this reason we call it a spirit, thus comparing it to the wind, which we can feel, but not see. Although we cannot see the spirit of a living man, yet we can feel it. This requires some qualification, for we cannot feel it as we feel any material object, with our hands and fingers; we can only feel the effects it produces. So, in the strict sense of the word, we cannot even say, we feel the spirit of man, not even our own spirit. In an absolutely true sense of the word, spirit cannot be directly perceived by any of our senses. We know directly but one thing about spirit, and that is its existence. That my own spirit exists, I know, because I know that I have consciousness, sensation, feeling. That other men have spirit, I know as I know all other things, by comparing them

with what is known to me, that is, myself. My own consciousness, and my own experiences filling up my consciousness, is therefore the first starting point of any and all my knowledge, and to this I must constantly recur for comparison, in order to gain new knowledge. That other men have a spirit, I know only, because I compare them to myself. Then, after I have satisfied myself that other men are like myself, I can reverse the process, and get a clearer insight into the nature of my own spirit, by finding what the spirit of other men does. In this way we can say, that we hear, see and feel life and spirit, not directly, but indirectly, by its actions. Our investigations can therefore extend legitimately into all departments of material nature, wherever we find life; for all life is alike in this, that it is an invisible force, capable of acting upon our consciousness, through the changes and movements it produces. We have gained this much, then, for our definition and knowledge of spiritual existences, that the soul of every man must be an invisible power, or combination of powers, capable of impressing itself upon his own consciousness, and that of other men. With this we have gained a sure foundation, upon which to build a complete and true definition of every created spiritual existence.

Let us trace the beginning and progress of this invisible spirit. One thing is settled, that science knows nothing of any spontaneous generation of life. Every beginning of life must have a mature and developed parent to generate it. What does this teach us? Just this, that every beginning of life must be a centering together, and combining at one point, of the various powers of the full-grown parent, with all his individual peculiarities; so that the various powers, thus combined, condition and control each other, as they do in the parent, and thus form a complex unity. So com-

bined, each force can act and move only in a certain, definite way and direction. The first act of this complex center of these various powers, is the building up of a material germ. This means, that the various life-powers, after thus flowing together in a harmonious and definitely combined unit and center, utter themselves to our consciousness through our senses as a material germ. We see the human germ, by the aid of a miscroscope, as a material point with a long tail attached. This germ we see alive. It moves and swims about in its germinal fluid. From this fact in physiology we learn several things in regard to spirit-life. The first is, that a vast multitude of forces, such as are active in a living and mature human body, can combine in one common unit, so as to remain permanently active at this center, each in its definite and peculiar way, and yet, at the same time, remain permanently active throughout the different organs of the parent body. Another fact to be noticed is, that this germ, after being separated from the body, retains the same complex and regulated activity, thus showing that the nature and continuance of this force does not depend upon space connections, but can act in different places at the same time.

Let us trace further the growth of this life-force. This living germ, if left to itself, will soon die, because the forces opposing its activity, such as cold and heat, are stronger than its own. This does not mean that the forces in that germ are annihilated, but that they are diverted from the way in which they would act if undisturbed, and either combine with and follow the opposing force, or are compelled to exert themselves in a different direction, according to the law of the parallelogram of forces. But if this living germ is placed in a living body, with life-power similar to its own, and is by this body supplied with living material,

whose powers do not oppose the powers of the germ, but act in the same way and direction, then the germ-powers will absorb them and combine with them, and by combination grow stronger. As the life-powers of this germ, each in its peculiar way, become stronger from day to day, by the accumulation of similar powers drawn from the living body surrounding it, its utterances of movement, and its effects upon our consciousness through our senses, also increase. We call this, in our method of thinking and speaking, the growth of a material body. Gradually, by constant accumulation of power drawn from the living material in the maternal body, the combined powers grow strong enough to overcome opposing forces outside of the maternal enclosure, and birth takes place. However, the life-powers constantly meet opposing forces, uttering themselves as what we call matter, under the laws of space and time, and being themselves compelled to act in a way we call material; the result is, that material force cannot penetrate material force, or, as we say, two bodies cannot occupy the same space, and so the forces of the human body must constantly suffer a diminution, by this constant struggle not to be diverted or absorbed. To supply this waste, new material, containing suitable life forces, must be supplied by eating and drinking, so as to combine with and strengthen the constantly diminishing powers.

Now let us look back and see what more we have learned about human spirits. We have seen that the only reason why the organized powers of the human spirit suffer diminution or absorption is because its activity, being of a material nature, will not allow them to penetrate opposing forces which act in the same way, and so force is lost constantly by a continually met opposition. For this reason we must eat, and marry or be given in marriage, if the human race is to

continue on earth. As long as these powers are more simple, not being exercised as much and in as varied directions as they are later in life, the material activity is more intense, and the accumulation of the material energies exceeds the expenditure. Growth takes place both in body and soul. But a time comes when the expenditure equals the accumulation, and growth ends, and whatever surplus of material and spiritual energy there is, is employed in the formation of new life-germs at the age of maturity and puberty. Then the exhibition of material qualities has reached its maximum, and some kind of a balance has been established between the bodily powers and the demands upon them by external material surroundings. This balance, however, would soon be lost were it not for the constant supply of force by eating and drinking.

Thus we see that a check is put upon the activity of the spirit, or life-forces, in the direction of ever greater exhibition of material qualities. However, as the life-forces must be active, they increase their activity in another direction, in that of the mental and spiritual qualities and activities, as distinct from the material, according to our common way of speaking. But even here the seen and the unseen, the spiritual and material, must go together, and as long as thought, feeling and sensation lasts, the material instrument must be replenished and grow, and the brain and nerves increase and grow more compact by constant use. We must remember, however, that although the spiritual can not continue without the material as long as we are subject to the laws of space and time, yet the spiritual is first, and grows and develops by means of new forces absorbed from foreign material, which it thus incorporates in itself. We must further remember that the absorption of this new material is necessary only for two reasons: first, because without this accu-

mulation the powers would remain stationary if there were no opposition to be overcome, and second, because with this constant opposition of surrounding material forces, the accumulated life-forces would be dissipated and absorbed if not constantly added to by new material. So we see that the inherent nature of the human spirit is to remain forever the same, and to be subject to no change, as far as its own uninfluenced individuality is concerned, and that all change comes, and must necessarily come, from without. This results from the law of forces as we know it. According to the law of the parallelogram of forces, many forces combined will have the power of the sum of them all, and will forever pursue the resultant direction without change or diminution of energy, unless met by some other force strong enough to check and absorb, or at least noticeably to divert them.

We also see that this process of checking and diverting is possible only, because force, if showing itself in material qualities, that is, producing the sensation of form and time, can not pass through another force acting in the same way. In other words, two particles of matter can not be in the same place at the same time. But we know that there are forces which do not act by producing form and matter, such as attraction and weight, which pass through all matter unopposed, simply because they have no material body. And these are the very forces that form the foundation for all scientific investigation and thought. In the same way do we know, that our spirit passes through and acts in our material body as a power, and at the same time as form-producing. If it should cease to act as a form-producing power, there would be no obstacle to its penetrating through all material forms without diminution or change.

The question now is before us, can we prove that

our life-forces, our soul, our spirit, will or can ever act without producing a material form and living in it? I say we can, as much as we can prove that two times two are four. How do I prove that twice two are four? In no other way than by laying two objects before our eyes, then laying two others beside them, and finding the sum by counting them all. It must be done by ocular demonstration. In the same way can we prove that the spiritual man can live and retain his personal identity, without exhibiting a material body, and that in this condition he can penetrate material forces, and suffer no opposition from them. We can prove this historically, chemically, mathematically and physically.

The historical proof is this, that Christ was seen by many witnesses after his death, that his appearances and disappearances were ocular proof of his personal living identity in an unseen, immaterial condition; and his sudden appearances, by closed doors, are ocular proof of his ability to penetrate solid matter without opposition. We read of the appearance of Moses, Elias, and many others, after their death. The appearances of Christ are historically established, as much as any other fact of history, and therefore they must be accepted by every fair-minded man, as much as the operation of adding two and two.

The chemical proof is this: We know by chemical analysis, that the vast multitude of forces in this world can be resolved into a very few simple ones; and science, on legitimate grounds, makes the inference, that even these are but compounds of only one kind of force. She considers that these different varieties are produced by their difference in force-directions, combining according to the law of the parallelogram of forces. We also know, by chemical analysis, that this simple force is invisible and intangible, and that we know it only because it exhibits itself to us in material

forms, producing in our consciousness the sensation of time and space, and that this force is not identical with matter, but is active in it and through it.

The mathematical demonstration is this, that we see many forces combine into one, and act as one, which would be impossible, if force could not act within force, penetrating each other mutually by absorption, thus disproving the assertion that one and one always makes two in a material sense of space occupation. But it remains true in the sense of increased force.

The physical proof is this, that we know of at least one force which acts through all matter, form and space, without being confined in any form or space, and yet is invisible and intangible. This is the power of attraction, which holds all things together in this visible universe, and is the moving central power in and through all material substances. It does not occupy time nor space. It is instantaneous and alike everywhere. The probabilities are, that all other known forces are but the resultants of this one. The cause, sum and substance of this one force, acting in every direction, is that Uncreated and Universal Power, the intelligent Creator of all things.

You will ask, what connection has my consciousness, my feeling, my sensation, my personal knowledge, with all this? The answer is, that consciousness, feeling, sensation, is inherent in all power, and is identical with it. But self-consciousness, personal knowledge, personal feeling and sensation, such as are enjoyed by a human spirit, are the result of a regularly organized and systematically combined unit of many forces produced by the creative power of God, according to his eternal wisdom and knowledge, working through space and time in material forms, as well as through the unseen powers of spiritual existence without space and time.

From the preceding we can understand the essential nature of all spiritual existences. The same force which we see working in material existences, we see also in spiritual beings. The consciousness, or sensitiveness, connected with this activity, is the property of all forces and all matter. In existences with a very low and very little organization, it is not sufficiently unified and centralized to be felt by the whole being alike, as soon as an impression is made or an act is performed. In such things as rocks and dead wood, all communication of feeling between the different parts, all sympathy, is impossible for the want of organization. In living wood or plants there is a beginning of this organization, which in man results in so close a connection and organization of all parts into one sympathetic whole, that where one part acts or suffers, every other part feels it. This is the organization of personality. In material bodies it exists only in connection with a brain and nerves, such as man has. But this material organization is not started and commenced by the adhering together, as it were, of a few atoms of matter; but by living, invisible life-powers, active in a parent-body, where, by their harmonious activity as a unit, they organize certain particles of matter, in a definite and systematic manner, and in and through them gather to themselves other matter, whose life-forces they absorb; and so they grow in strength, by the upbuilding of a new and developing body, whose life, soul and spirit is this indwelling, unseen combination of powers.

We also see, that the death of this bodily organization is produced by the inability of the life-powers, active in the production of form, to penetrate each other, so that they meet constant opposition, which in time overcomes them as far as their material activity is concerned, and compels them to cease their activity as

exhibited in the living body. But these organized powers, constituting the spirit or soul, as soon as they are freed from the opposition they meet by acting in visible and tangible form, also are freed from materiality, which has the tendency to completely dissolve and absorb them; for they now can act in and through all matter, all space, all force. They are no longer bound and fettered by matter and space. They are a firmly united individuality, and free to act in their peculiar way, in conformity with their growth and spiritual organization, without any possibility of dissolution. For we have seen that force acts in the same direction and with unchanged power forever, unless changed by extraneous and opposing forces, acting in a material way.

We have now gone far enough in our speculations about the unseen, to see that the very laws governing the seen world, must necessarily bring about an unseen world, where change and growth is a thing of the past, but where life is all the more active and powerful, according to the nature of the things and personalities of spiritual existence. In all that has been said, we have not gone one single step beyond the simplest and universally accepted doctrines and teachings of science. We have spoken of the laws of force and the facts of physiology and psychology as we know them. Of course, any person that has not studied these sciences, and studied them thoroughly and impartially, will remain partly in the dark; but I am not writing for the willingly ignorant and prejudiced or bigoted, but for men who are willing to look for and accept the truth.

Let us now see how this corresponds with the teachings of the Bible and the generally-accepted doctrines of the Christian church. Christianity gives to human life a new centre for its aims, purposes and

affections. Naturally man is most powerfully influenced by the things of this visible world. Christianity subordinates these to the influences that come from a belief and faith in a spiritual world. St. Paul says, 1 Cor. xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable." Christ says, Matt. vi. 33: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He also describes the kingdom of God as an invisible realm, when he says, Luke xvii. 20, 21: "The kingdom of God cometh not with observation. The kingdom of God is within you." He describes himself as a king of an invisible realm, when Pilate asked him, John xviii. 37: "Art thou a king then?" He said: "Thou sayest that I am a king." V. 36: "My kingdom is not of this world." He also describes some of the inhabitants of this kingdom, Matt. xxvi. 53: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" This is the kingdom for which a true Christian learns to live and to die. This present life becomes to him but a preparation, a school for the life to come. It is also one of the most central doctrines, that the future life is based on this life, and that all men shall be rewarded or punished according to the deeds done in the body. These rewards and punishments are represented as being enjoyed or suffered in the companionship of good or evil spirits. These future joys and sufferings are to be the natural results of the condition in which the spirit finds himself when ushered into the realm of the invisible. The last judgment is but the confirmation of the condition into which man has put himself while on earth. Those who had a living faith, by means of which they learned to hate and shun what is contrary to God's will and laws, and to love and do what is in

conformity with them, will be confirmed and established in this condition, so that no temptations or opposing forces can lead them away from their chosen path. On the contrary, the lovers of materiality and of the excesses of the body shall be in eternal want, and be cut off from all their accustomed and desired pleasures. They shall be tormented by burning desires unfulfilled, by the reproaches of their own mind, and the hatred and persecutions of their evil companions, without hope. This is a terrible picture to contemplate, as being in the plan of an all-wise and loving Creator; but it is in conformity with the laws of this same Creator, as we see them in this visible world. "The wages of sin is death," now and hereafter. There is one thought that ought to reconcile us to this universal plan. Salvation from sin through faith is within the reach of all who come under the influence of spiritual truths, and in the end, each spiritual being is confirmed in his condition according to those universal laws that control all life.

God can not be accused of injustice, because all creation alike comes under the operation of universal laws, without preference or favor. All alike are created through and under the one central law of universal force, under the plan and foreknowledge of God. All alike have come under the divine law of development, according to which each part of creation has received its peculiar nature and needs, which have all been provided for. Among personal, self-conscious beings, this same law holds good. The universal law of force and development, under the plan and foreknowledge of God, has brought about spiritual life and progressive salvation from crude and imperfect conditions, as it runs through the geological ages, culminating in the creation of man, and his salvation from sin through Christ, the mediator between God and man.

Under the operation of various agencies, springing from this one universal law, men have developed their natures, their preferences and desires. As these natures and desires are, so are they supplied. The lover of divine law has his nature satisfied in that spiritual realm, in company with Christ and all good spirits. He who has developed into a hater of the laws of God and of divine peace and harmony, has his nature and desires supplied in the company of beings like him, the spirits of evil. Every nature and every desire is there satisfied according to their peculiar wants, and all creation, with heaven and hell, only show the justice and glory of the Creator, by the very fact of their existence. Each being has what he wants, in all eternity. On earth provision is made for the needs of material nature, each according to its kind, and in the beyond, for immaterial nature, each according to his kind. The lover of purity and peace has heaven, and the lover of war and strife and destruction has hell.

CHAPTER X.

PROPHECIES AND THEIR INTERPRETATION.

ST. PETER tells us in his Second Epistle, ch. i. 20: "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This was the doctrine of the church under the old dispensation, and it has remained so under the new, to the present time. Much argument has been spent in considering the question, whether this inspiration is plenary or partial, literal or ideal; but if we read the Bible impartially, and with the application of such common sense as we use in the reading of other books, we will have no difficulty about the true meaning of inspiration. It is evident from plain statements of the Bible, and from its contents, that the historical parts of both Testaments, written after the occurrences narrated, were either from the personal experience of the writers, or from oral tradition and narratives, or from other writings.

There is no claim or pretension whatever, in any of the sacred writings, that the historical parts were written in any different way from other history. On the contrary, the writers were frequently very particular to state, that they gathered or copied these facts in the ordinary way, as other men write history. They frequently quote their authority as that of writings outside of the Bible. Such are: "The book of the wars of the Lord," "The book of Jasher," "The book of the acts of Solomon," "The book of Nathan the

prophet," "The book of Gad the seer," "The prophecy of Ahijah the Shilonite," "The visions of Iddo the seer," "The book of Shemaiah the prophet," "Iddo the seer concerning genealogies," "The story of the prophet Iddo," "The book of Jehu, the son of Hanani," "The book of the kings of Israel," "The sayings of the seers," "The book of the chronicles of the kings of Media and Persia," "The chronicles of the kings of Judah," "The chronicles of the kings of Israel," "The book of the kings of Israel and Judah," "Enoch." St. Luke, in his introduction to his Gospel, puts himself on an equal footing with "many (who) have taken in hand to set forth in order a declaration of those things, ... even as they delivered them unto us, which from the beginning were eye-witnesses."

That the inspiration of the historical parts can not be a literal one, in the sense that the writers were compelled to write the words they did, beyond the operation of their own will-power, we see clearly from the fact that the evangelists relied upon human memory, while recording the superscription on the cross of Christ. Their records vary according to their memory of the words, but not in regard to the fact. They give the words as follows: Matt. xxvii. 37: "And set up over his head his accusation written: 'This is Jesus, the king of the Jews.'" Mark xv. 26: "And the superscription of his accusation was written over: 'The king of the Jews.'" Luke xxiii. 38: "And a superscription also was written over him in letters of Greek and Latin and Hebrew: 'This is the king of the Jews.'" St. John xix. 19: "And Pilate wrote a title, and put it on the cross. And the writing was: 'Jesus of Nazareth, the king of the Jews.'" In the same way we find wrong quotations, e. g., Matt. xxvii. 9. We also see very plainly, that each writer of both Testa-

ments has his peculiar human style of expression, thought, and character of composition. In some, especially in the books of Moses, we can not help but see that the foundation is laid by the original writer, Moses, partly as a compilation and extract from older documents and narratives, partly as written from his own knowledge, partly as by divine command, and that these original writings have again been worked over and put into the present shape by later writers. Again we see from the plain and intentional statements of the Bible, that the book of Psalms and the Proverbs were originally a much smaller collection, and that by later custodians other songs and sayings were copied and added at various times and from various authors, even as late as the end of the Babylonian captivity.

The editors and collectors of the prophecies of Isaiah and Jeremiah closed the acknowledged sayings of these men, by adding at the end of each the history of the times in which they lived and prophesied, as we find it written in the books of Kings and Chronicles. After this there were added to the book of Isaiah the final chapters, beginning at the fortieth, which appear to be written near the end of the captivity, like a number of the psalms. Josephus tells us, that these additions to Isaiah were then shown to Cyrus the Great, whose name is mentioned in them as the servant of God. From the book of Kings and from Chronicles we learn, that these are abstracts and compilations out of the archives kept in the different Jewish courts, and that Chronicles was written to preserve Jewish genealogies, and to supplement Kings and Samuel.

From various passages in the New Testament we read, that the history of Christ, his acts and doctrines, called "The Faith," or "The Faith delivered to the saints," was preached and consolidated by oral transmission and tradition, so that it became common pro-

perty of the different churches, before it was ever written down in the present form. And we see further, by comparing the first three Gospels, that they are not mere extracts or copies one from the other, and yet had a common source from which they were drawn, and which in many places supplied the very words and manner of narration. From all these facts we see plainly, that a literal inspiration, such as would negative all human activity, except to act as amanuensis, is not to be thought of.

The contents of these historical parts are very various and numerous, and so interlaced and bound up with the prophetic predictions and theoretical doctrines, that, if they were to be strictly separated, they would constitute by far the greater part of the Bible. By reading these narrations as we would read any other book, we see very clearly that some parts are written strictly to teach historical facts, others are parables and allegories, and others are written to embody theoretical, moral and scientific teachings. With some we are told, that they were taught for the purpose of being parables, to be understood only by those to whom it is given to understand. Matt. xiii. 10–16. With others we see that they are parables, by the connection in which they stand; and with others again, it depends entirely upon the judgment, education and temperament of a reader, whether he can take them as plain historical statements, or as parables. Such are the fall of Satan from heaven as lightning, as spoken of in Luke x. 18, the narrative of the rich man and Lazarus, and of the good Samaritan.

The historical narratives which are written principally for the purpose of embodying moral, theological and scientific truths, are such as the histories of Joseph, of Abraham, of Lot, of Noah, the fall of man, the creation of Adam and Eve, the Six days of creation, the

Confusion of tongues at Babel, and others. All these different narratives are written partly from tradition, and partly from older poems and writings. In regard to all these, the present form clearly results from the judgment and capacity of the writers for abstracting and composing these histories, so as to embody the different doctrines.

Let us come to the dogmatical and theoretical teachings of the Bible, both in regard to the promulgation of the law and the Gospel. It is very evident that these things must have been in the minds and thoughts of the writers in an intelligent way before they put them into written records, and that they selected their words and phrases to express their thoughts and convictions, according to the individuality and capacity of each writer. This fact is too plain for any argument. It is therefore evident, that also in these things inspiration can not mean simply a writing down according to the literal dictation of the Holy Spirit.

We now come to the third part of the Bible-contents, the prophecies. In a narrower sense, prophecies are the things foretold, which no merely human power could foresee. Of these we are bound to say also, that the prophets were "seers," as the Bible calls them, and seeing the things to come, they formed their words and expressions, each one according to his individuality, so as to express the thoughts within him. St. Paul tells us in 1 Cor. xiv. 32: "The spirits of the prophets are subject to the prophets." This would also exclude all literal inspiration in the above stated sense. In a wider sense of the word, and in the sense in which the writers of the Bible use the term, a prophet means a person who is driven to speak and write under the exaltation of his faculties, so as to do, know and say things which he otherwise could not do,

know or say. This exaltation is believed to be brought about by a power higher than man.

Prophetic vision, in ancient times, was supposed to be something not very uncommon. Some men or women were supposed to speak under the possession and influence of evil spirits, some under that of good spirits. The Greeks and Romans had their oracles, their soothsayers and witches. The Babylonians had their Chaldeans, and the Persians and Medes their Magi. All these were supposed to be influenced in their words and deeds by spiritual and supernatural powers. Even as sober and common-sense a man as Socrates firmly believed that he knew some things by the inspiration of a good spirit, his common companion. This idea is also repeated in the New Testament. In Acts xvi. 16–18 we read how Paul drove out a spirit of divination and soothsaying from a certain damsel. The idea was prevalent among the people of the Old Testament, that God made some to be false and some to be true prophets, by sending evil or good spirits to possess them. In 1 Kings xxii. 23, the prophet Micaiah says to king Ahab: "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." David says of himself in 2 Samuel xxiii. 2: "The spirit of the Lord spake by me." Even the giving of the law by Moses, we are told, was done by the mediation of angels. Acts vii. 53. In Acts viii. 26 we are told: "The angel of the Lord spake unto Philip, saying: Arise, and go toward the south." The New Testament throughout carries the idea that the Holy Ghost, the third Person in the Trinity, takes possession of men, and makes them do and say what they would not be able to do and say of themselves.

The inspiration of the prophets in the Old Testament times was frequently accompanied by outward

signs. Moses, Joshua, Elijah, Elisha, Isaiah and others, performed miracles, as proof of their divine commission. They frequently spoke and acted, while prophesying, under great exterior excitement, being in a divine phrensy, or in some strange position or appearance. They were the fearless preachers and leaders of the people, and frequently had to suffer for their boldness in standing up for truth and justice, and denouncing all kinds of wickedness and idolatry. In the New Testament times we find the same conditions accompanying inspiration. On the day of Pentecost the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 4. Christ foretold the miracles that shall be performed by his disciples, when he said, Mark xvi. 17–18: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Luke x. 19: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." These things were all literally fulfilled, so that inspiration, in the New and the Old Testament, appeared the same in all respects.

Christ has also given a description of the effects of inspiration, by applying words from the Old Testament, as well as by using his own. In his first sermon at the synagogue of Nazareth, where he had worshiped for nearly thirty years, he took for a text this passage from Isaiah: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord." "And he began to say unto them: 'This day is this scripture fulfilled in your ears,'" Luke iv. 18–21. To his disciples he said, when preparing them for his departure, St. John xvi. 12–14: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." Luke xii. 12: "The Holy Ghost shall teach you in the same hour what you ought to say." St. John xvi. 26: "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

We find in the Bible very particular descriptions of the manner in which the Spirit acts upon the prophets. In the first place, a prophet is separated from the rest of humanity by the special faculties and powers awakened within him and conferred upon him. A prophet remains a person with spiritual powers all his lifetime, so that he is a specially prepared and endowed instrument, to be in communion with superhuman powers. His being a good or a bad man morally, does not destroy or produce this condition. It is something beyond the will or natural effort of any man. We find this frequently stated and described in the Bible. Men with these prophetic powers were publicly and well known, and were resorted to by kings and commons, to learn the will of God, or to be instructed about future events. Numbers xxiii. 26: "And Balaam said unto Balak: Told not I thee, saying, All that the Lord speaketh, that must I do?" ch. xxiv. 13: "If Balak would give me his house full

of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak!" Ezek. iii. 10: "Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ear, and go and tell them of the captivity." Jer. xxiii. 28: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Num. xii. 6: "And he said: 'Hear now my word: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.'" 1 Sam. x. 9–11: "And it was so, that, when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. And when they came thither to the hill, behold a company of prophets met him; and the spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, 'What is this that is come unto the son of Kish? Is Saul also among the prophets?'" Jer. i. 6: "And it came to pass, when they were gone over, that Elijah said unto Elisha, 'Ask what I shall do for thee, before I be taken away from thee?' And Elisha said, 'I pray thee, let a double portion of thy spirit be upon me.' And he said, 'Thou hast asked a hard thing. Nevertheless, if thou see me, when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.'" 1. Sam. iii. 1: "And the word of the Lord was precious in those days; there was no open vision." Jer. xi. 18: "And the Lord hath given me knowledge of it, and I know it; then thou shewest me their doings." Ch. xx. 9: "Then I said, I will not

make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not." When Paul was called to be an apostle, he was told: "It will be hard for thee to kick against the pricks" (a goad to drive horses or cattle with). He says himself, 1 Cor. ix. 16: "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward."

Passages enough have been quoted, to show in what prophecy consists, according to the Bible. Its essential nature is the supernatural communication of thoughts and excitation of feelings. We sometimes speak of an inspiration that results from a high degree of activity of the natural faculties with which a person is endowed. In this sense we call Milton, Shakespeare and other writers or speakers, inspired. This same high excitation of the natural faculties we find also with the prophets of the Bible, and upon the degree of this excitement, and the quality of their natural endowments, depends, to a very great extent, the peculiarity, beauty, and human excellence of their writings, such as we find in the Psalms, Isaiah, and other books of the Bible. But the communication of thoughts, and excitation of feelings, which the sacred prophets experienced, was essentially of a different nature from that of profane writers. It was not the result of the workings of their human faculties primarily, but it was the taking possession of their faculties by a superhuman power.

The ways in which this was done differed greatly. Some heard an audible voice, as young Samuel did. 1 Sam. iii. 4. Some see the things that have been, or that are to be, as transpiring before their eyes, while

in a waking condition. Others see them in a dream. Others, again, are impressed with the knowledge of things upon their mind as thoughts, in a supernatural way. Some are impressed and compelled to utter certain words and sentences, either in their native language, or in a foreign tongue. Others are moved to do certain acts, and to assume certain attitudes and appearances, without any accompanying words. Some, again, are moved to speak certain words, expressing a thought of their own which is then in their mind, but at the same time expressing another meaning not intended by them. In this way did Caiaphas say: "It is expedient for us that one man should die for the people, and that the whole nation perish not." St. John xi. 51. Some are moved to write the inspired thoughts in their own words; others have the words themselves inspired. Many are simply inspired to live noble and excellent lives, without fear of man, full of the Holy Ghost.

From these different modes we clearly see, that prophetic inspiration consists in this, that a power, higher than man, takes possession of one or more faculties of man, or of the whole man, and uses and controls them beyond their natural will-power and capacity.

It is now for us to ask and answer the question, whether such a possession of man is contrary to common sense, or to the known facts of science or philosophy. In the answer I shall endeavor to prove two things. One is, that the possibility of such a possession follows logically from the personality of that Omnipresent Power we call God. The other is, that such a possession is one of the not very uncommon experiences of the present time.

We have seen, that we are obliged to think of the personality of God as one of the necessary conse-

quences of the nature and constitution of the universe as we see it. Immaterial force, invisible power, is the ultimate of all things. This force is the equivalent and carrier of sensation, feeling, consciousness, in a dispersed, unpersonified manner. The personification of this consciousness, so as to become self-consciousness, a knowing and feeling human intelligence, takes place by means of the union and harmonious cōoperation of many forces in one orderly and intimately united whole, so that each part partakes of the sensation of every other part. Such a union we see exhibited in the material organs of a living human body, its nerves and brain. By means of this organism, exhibiting the invisible and orderly union of many powers, man can think and act with self-determination and self-consciousness, and know of matters outside of himself. We have also seen that all nature, as far as we have been able to investigate it, is one intimately united and connected whole, according to certain, definite and invariable laws; and that everything proceeds according to one definitely organized plan, from the very beginning to the very end of time, as far as we can see. There is, therefore, an indissoluble sympathy and conscious connection between every part of nature, which in man becomes self-consciousness, and which in the central unit of all power, God, must of necessity also be a personal consciousness; for it unites all feeling, all knowledge and all consciousness in itself. But, in this divine self-consciousness, there can not be a gradual development and progressive growth, because time itself is but a product of material development, dependent upon that absolutely existing Power, with his forces active in an infinitude of directions and ways. This centre is not itself confined and limited by space, but is beyond space, that is, everywhere. In this connection we do not use the word centre in a local sense,

as being the middle point in the diameter of a circle; but we use it in the sense of being the source and issuing-point of all activity, life and power. For space is one of the products of material organization.

This great Central Force, when it first began to utter itself as a plurality, by self-imposed limitations upon its active power, in certain and definite directions, thereby also manifested the plan and laid down the fundamental laws of all creation. For this very first motion, of necessity, predetermined the end and consummation of all activity and all creation, without exception. All things, motions, actions and occurrences, therefore, must have been present as a certainty to this central, personal self-consciousness of God, as something intended and prearranged by him. He must have known all things from the beginning. This argument, so far, depends upon the physical and mathematical axiom, that a force, once active in a certain direction, can never again be annihilated. It can only be varied by contact or combination with other forces, according to invariable mathematical laws. These laws were set in motion with the very first act of creation, and were known to this self-conscious God from the beginning, with all their varied incidents, not as possibilities, but as certainties. Every move, every combination, every act of creation and development was contained in that first move of creative utterance, when "in the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters;" when He laid the foundations of the earth, and laid the measure thereof, and stretched the line upon it, and fastened the foundations thereof, and laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy. Job xxxviii.

4–7. There was no room left for chance and uncertainty. Nor were all these certainties of all created existence contained in this moving power as in dead matter, but as in a conscious, knowing, feeling, hearing and living personality, with whom there is no division of faculties.

This line of reasoning can not be successfully contradicted, therefore we must accept it as true, and as in conformity with common sense. Now we conclude further, if human knowledge, personality and self-consciousness is the result of a special organization within that general consciousness, whose center, source and life is God, must it not necessarily follow, that the knowledge and the act of God will become the knowledge and act of man, as soon as his personal powers are sufficiently harmonized and perfected in themselves, to respond to the influence of that Central Consciousness, whence they proceed? We might compare the human soul to the waters of a lake. As long as the force of gravitation and attraction, which holds the water together as a unit, is disturbed by the external forces of the rushing wind, or by internal boiling heat, or the uprushing currents of bubbling springs, its surface is unable to give back a connected reflection and picture of the sky, the clouds and the overhanging trees and shores. But as soon as the disturbing forces have ceased, the perfect picture is there in its beauty and completeness. These same reflections and pictures of these same objects were there also while the surface was broken into innumberable waves, but they were not there as an intelligible whole. They were so fragmentary and dispersed, that the common eye of man could not trace or find any vestige of similarity in them. So it is with the human soul and its faculties. The different forces of this world, man's surroundings and circumstances, and his earthborn de-

sires, inclinations and thoughts, are constantly keeping the soul in motion, and calling forth activities in response to them. Therefore, the deep, central force, which comes from God, and leads to divine harmony and peace, and which is the embodiment of all divine thoughts, knowledge and sympathies, can not be responded to and known. But as soon as the soul, or any one of its faculties, is secure against, or freed from these disturbing influences, the fullness of all divine things, including the knowledge of future things, will be allowed to call forth a response according to the divine power that moves it. 1 Cor. xiii. 9, 10, 12. "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass (mirror), darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Every human soul, therefore, has in it the possibilities of prophetic knowledge, visions and utterances; because all that is necessary, is the suppression of every disturbing influence, and to be ready for the movement of the divine Spirit, who is always, and at all times, potentially in every human soul, yes, in every particle of this created universe.

If the ultimate possibility, and the constructive plan of human personality, is such that God can and must communicate with man, and inspire him with knowledge, thoughts, feelings and experiences that reach far beyond the powers of this present world, as soon as the inharmonious and destructive influences of this material world are sufficiently kept aloof, we ought to see this divine influence exert itself at times, even if only partially and imperfectly. This expectation is natural, and if we would only open our eyes, and look at things and occurrences in their true and scientific light and import, we would see this divine influence on

all sides. God has never left the world without some manifestation of himself, and the Spirit of God has always been working with man. These divine and spiritual powers in man have always kept the eyes and minds of mankind, even the most savage and ignorant, turned towards a spiritual world. Supernatural seeing, hearing, feeling, thinking and living have always been the door, through which God's thoughts and divine knowledge came to man, to separate him from the animals, and to prepare him for a complete union with himself, the God of peace, and for a personal experience of undisturbed joys. A science or philosophy which leaves this fact out of its system, will always be found incomplete, unsatisfactory, and unable to explain the laws and forces which we see operative in this world. Divine and supernatural possession and inspiration is one of the agencies which human experience finds as a fact, and which human thought, if honest, has already been obliged to acknowledge. We find it in the Bible in its highest perfection, as far as God has revealed his divine mind at any time. We find it in less perfection in life all around us. Let me point out some of these facts.

One of the commonest facts is Christian conversion. No reasonable person can deny, that in the Christian religion there is a power which, from the first, has more or less suddenly changed the moral characters of individuals, as well as whole nations. You may call it nervous excitability, or fanaticism, or what you will; yet the name does not change the fact. The fact is, that the intelligent hearing or reading of Christian doctrines has the power to produce, in a large number of men, a greater harmony with, and conformity to the generally acknowledged laws of right living and beneficial feeling and thinking. We also find, that this change produces in those men a spiritual rest and

satisfaction, which they formerly sought in vain. We see that the chief effect of this changing influence is, to produce a personal condition of harmony and peace, resulting from the inability of material and carnal forces to sway and disturb the soul as much as before. Christians call it "conquering the devil." Christ says, John viii, 32: "And ye shall know the truth, and the truth shall make you free. . . . Verily, verily I say unto you, whosoever committeth sin, is the servant of sin." Rom. vi. 22: "Being made free from sin, and become servants of God, you have your fruit unto holiness, and the end everlasting life." James i, 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

There is a more general fact yet. Why is it, that all the world, savage and civilized, Christian and non-Christian, with one consent agree upon this, that it is better to live according to the law of morality than immorality, of love than hatred, of justice than injustice? This law of morality and love and justice is a matter of the mind, thought, feeling and spirit. Man, as a material body, can only grasp the opportunity for the satisfaction of his material wants, as soon as it presents itself. The law of his body must necessarily drive him into vice, selfish hatred of others, and injustice. There is no escape for him from this law of materiality. "Whatever is born of the flesh is flesh!" How comes it then, that man can be swayed by laws directly opposed to his inborn nature? There is no other explanation possible than this, that spiritual laws and forces are superior to, and more powerful than material, and have always made themselves manifest to man. He has always been compelled to witness the progressive victory of mind over matter, of spirit

over body, of God over the devil. This is the only reason why there is such a unanimous consent on the subject, and so little living according to this consent. The spirit, the incorporated forces that constitute man, as distinguished from the rest of creation, are necessarily in contact with God, the central sum of all forces. For that reason man, like all the rest of creation, is ruled and controlled according to the unavoidable creative plan and will of God. For this reason every thinking man feels the superiority of right over wrong, or even that there is a difference. For this reason this general conviction and consent sways the world sufficiently to accomplish the absolute plan of God; just as the animal, without any such conscious consent and acknowledgment, lives according to, and in conformity with, the same creative and absolute plan of the Creator. But whether this divine presence in the world and in man shall become such a personal influence, that the feelings, sympathies, thoughts, acts and the whole life are changed and swayed by it, and freed from the bondage of sin and the devil, depends upon two factors. One is man's knowledge of divine thoughts, purposes, plans and acts; and the second is man's nature, or the condition of his will, which is more or less opposed to them. The knowledge of these divine thoughts and acts must come to man in the way that all thoughts and all knowledge come to him, that is, by impressions. A being who never experienced any impressions can never have any thoughts. These impressions must be made upon the self-conscious spirit. Matter cannot communicate with spirit, except by the exertion of invisible power, which makes matter a medium and organ of communication. Common phraseology expresses this well known fact by saying: matter of itself is dead. This puts the possibility of inspiration on the basis of any other thought.

To know anything, to have any thought, we must be influenced, in the first instance, by a spiritual power outside of us.

Let us follow this subject of the origin of human thought, and it will make clear the subject of inspiration. A thought comes by the motion of a series of systematically regulated brain-cells. Of this movement we become conscious and call it thought. If this series had never been put in motion, we never could have become conscious of it, we never would have had the knowledge. But it is an extraneous force that sets it in motion. Even thoughts that originate within ourselves, as we say, are only repetitions and combinations of thoughts and impressions that came from without in the first instance. It is not matter as such, but matter exerting an influence, a power. This power, exerted by the exterior force, continues as power in the brain-cells, and in consciousness as thought, or feeling, or sympathy. The ultimate line between the three can not be drawn. In essence they are one. It is, therefore, external spiritual force, calling forth our consciousness, which forms the foundation for all our thoughts, feelings, sympathies and knowledge. God is a spirit, in whom we live and move and have our being, and without whose contact and exertion we can not exist one moment. His thoughts must be capable of becoming our thoughts. There is nothing unreasonable in the idea of divine inspiration, or of prophetic inspiration. It is in the nature of things, and must depend, as all other things, upon conditions within the limits of created beings.

We see, then, that our reasonable thoughts about God, and our relations to and dependence upon him, make the idea of divine inspiration not only a possibility, but also a necessity. We can have no thought, knowledge or reasonable impulse, except by a spiritual

power outside of our individuality. But God is the only ultimate power that can move or impress us. The Bible expresses this by saying, that the "spirit of God strives with man."

But God works by means, and creates conditions in and through which these means work out his plans. This fact is so well known and acknowledged by every man, that, unless we see and recognize the means and conditions that bring about any act or occurrence, we are not satisfied, and are inclined to deny its very existence, and call it a delusion or mistake. We see the prophetic predictions in the Old and New Testament, which have, to a great extent, been literally fulfilled, even in the minutest particulars. But we do not understand the means, nor the conditions that God uses to impress those prophets with the thoughts of future things, and so our first impulse is to deny the facts and close our eyes to them, although they stare us in the face. This is not reasonable, nor scientific, nor philosophical. Christianity accepts these facts, just as it accepts any other fact in creation, and then seeks for an explanation, and tries to obtain a view of the means and conditions. Nor has Christian science and philosophy been entirely unsuccessful in these efforts.

Much has been written, especially during the last century, in which writers of great eloquence and erudition are trying to explain all prophetic prediction on one or more of these three principles: Either that certain hopes and expectations of future events and occurrences had gradually grown up among the people, such as the hope of a coming Messiah among the Jews, to which the prophets gave color, dress and detail in their highly poetical rhapsodies, and that some events in the course of time corresponded to these effusions. These predictions, or so called prophecies, are supposed to correspond only for the reason that it

is in the nature of things, that out of thousands of dissimilar facts some must more or less resemble preceding ones, or their imaginary descriptions. As Solomon expresses it, Eccles. i. 9: "There is no new thing under the sun!" The second principle is, that much of what we take for prophecy, was not meant to be such, but is only statements relating to occurrences of the time, and what we take to be predictions are only shrewd and statesmanlike forecasts of the future, as any foreseeing man is liable to predict coming events. The third principle is, that what we call prophecies are the poetical effusions of highly excited men, whose writings and sayings were accepted, either in their time or afterwards, as supernaturally inspired, and that, in the course of time legends and traditions grew up, in which historical events were distorted and represented so as to appear in conformity with the accepted prophecies.

This kind of interpretation constitutes a large share of modern theological wisdom, especially of that class of minds who set theories and systems above facts, and make their inner consciousness the highest criterion of right and wrong. The evident difficulty with this kind of interpretation is, that by it no uniform result ever has been or can be attained. The reason is evident: facts do not sustain it.

Whoever will attentively read the prophecies of the Old and New Testament, will see that many of them, even the most important ones, are like flash-lights and sudden glimpses of facts, entirely foreign to the connected discourses about current events and subjects, into which they are thrown. It is evident that the prophets themselves often did not fully understand their import and meaning. St. Peter tells us this in his First Epistle i. 10, 11. Take, for example, the prophecy concerning the thirty pieces of silver and the

potter's field, in Zachariah xi. 12, 13. Here the prophet, in presence of his congregation, breaks one of two staves in his hands, to signify the rejection of the Jewish people, and the breaking of the covenant between them and God. Suddenly he says: "If ye think good, give my price; and if not, forbear." There is no connection here, no premeditated idea in keeping with what preceded. These words were evidently spoken through an impulse that involuntarily broke in upon him. It is like the sudden flash of a new subject, in a strange and weird light that gives no clear and distinct view. Take of the same prophet the tenth verse in the twelfth chapter. The subject is the salvation of Jerusalem from its enemies, and the outpouring of the spirit of grace and supplication upon its inhabitants. Then these words come without any connection in thought or circumstance: "And they shall look upon me whom they have pierced." In both of these places, the connecting thought, and the meaning of the words, must be supplied by the fullfilment of the prophecy in the betrayal and crucifixion of Christ. Without the light of these historical facts, they are idle words.

If we read the fifty-third chapter of the prophet Isaiah, we will find no personage or event, either in the times of the prophet, or at any later time, that could have prompted its writing. It stands there without connection or historical meaning. It does not in the least correspond with the Messianic idea entertained by the Jews at any time. Yet it is full of details, every one of them unintelligible in the light of any time before Christ. Was there any reason, or train of sensible thought, that could have induced the prophet to write this chapter? We can see none, and none that is in any way acceptable has ever been suggested. The whole chapter comes in like a flash of lightning, showing us a personage in a vivid light,

but out of connection with everything. All the surroundings are dark and unintelligible. But as soon as we apply it to Christ, the picture becomes life and reality. This chapter could not have been written, except by a person under a higher influence than his natural reasoning. Of this same nature are Ps. xxii. 12 to 18.; Micah v. 2, 3; Zech. ix. 9; Ps. lxviii. 18; Dan. ix. 24, and the majority of prophetic utterances in the Bible.

It stands before us as an undeniable fact, that they are not the productions of logical reasonings, but of sudden and unprepared impulses. And it is a further fact, that these impulses and flashes of the mind are clear images of facts and occurrences of later years. There is no other explanation possible. The only scientific way to deal with the prophetic parts of the Bible, is to take them as facts, as predictions of occurrences that have their fullfilment in later times. As such they have appeared to the unprejudiced, and even to the majority of the unbelieving and unwilling minds of all times, and in this fact consist their power and influence. The human mind can not escape the force of facts, for it is the power of God exhibiting itself to man. Whoever seeks to escape facts, seeks to escape truths, and loves a lie, and so proves himself an enemy of God and man.

But notwithstanding this general argument, the mind is not satisfied, unless it sees in the very condition and constitution of man a possibility for such prophetic inspiration and glimpses of future events. Such conditions and possibilities we see all around us. It is not a mere poetic license of speech, when we are told that "coming events cast their shadows before." The general consent of humanity accepts and acknowledges this as the expression of a truth not fully comprehended, but for that reason all the more mysterious

and great. It is not only the uneducated and vulgar, who harbor this notion as a superstition; but the most highly educated, and the world's heroes in science and philosophy, acknowledge prophetic possibilities in the human soul. In every civilized country we find learned societies established for the investigation of occult psychological phenomena and conditions. These societies comprise the greatest minds of the present time. Their aim is, to gather the real facts of so-called spiritualism, hypnotism, second-sight, mesmerism, prophetic dreams, impressions of occurrences that could not come in the ordinary way, impulses to do acts that prove of eminent importance when done, but for which there was no reason seen beforehand, and facts of a similar nature.

It is generally acknowledged by educated and uneducated alike, that ever since the dawn of history these things have existed as facts, and that at all times they have been misused and misapplied for superstitious and fraudulent purposes; but that the time has now fully come, when the real truths underlying these human experiences and strange phenomena should be established and defined as a part of science. That such powers exist in some way, of this the world has no doubt, for great men of scientific eminence are not in the habit of spending their time chasing after bubbles. The unanimous experience of six thousand years can not easily be ignored or set aside as mistake and delusion.

Any one who will take the trouble, and spend the time, can easily verify the statement by living and honest testimony, and by the evidence of their own eyes and ears, that among living men and women and children of this day, there are many who, by sudden flashes of sight, or by sudden thought, or by sudden impulses, or by repeated dreams, or by audible voice,

or by strange and unusual powers of their senses, know, do or say things, that do not come by the ordinary and common powers of man, and that have given information about future events, or worked some benefit not premeditated. Of this ready proofs can be made by established facts.

We see, then, that by the common consent of mankind, by the systematized efforts of learned men, and by individual experiences of many people now living, it is acknowledged that there exist possibilities, capacities and conditions in human nature, which enable the soul, under certain impulses or influences from without, to do, say or know things which cannot be done, said or known by its common and ordinary powers.

The fact of prophetic inspiration, therefore, is proved to be possible, not only from the general consideration of God's omnipotence, but also from existing conditions and powers of some men and women now in existence. Hence it is also proved as not against science and reason, that the prophecies and predictions contained in the Bible are of supernatural origin, and the result of spiritual possession and inspiration, beyond the ordinary powers of the human soul. Adding to this the indisputable fact of the existence of prophetic predictions contained in the Bible, the harmony between the Christian doctrine of their supernatural inspiration, and reasonable science, is established. They are to be accepted as any other fact in nature, and to be used for the purpose for which they were created, which is the advancement and salvation of humanity from imperfection to perfection, from sin to holiness, from the kingdom of the world into the kingdom of God.

CHAPTER XI.

THE HIGHER CRITICISM.

It is not pleasant to any one to have his personal habits interfered with. Our feelings are bound up with our habits. Whatever we have been in the habit of doing for any length of time, that does not only come easy to us, but it also becomes more or less a pleasure. Our muscles and nerves have grown into a certain fixed condition and attitude for doing just that thing, and the frequent exercise has produced in us a certain amount of nervous force and latent energy, which seeks an outlet through the established channel of our acquired or innate habits. If this exercise of our habits and accustomed actions is interfered with, or changed more or less suddenly, a source of our pleasure and happiness is destroyed, and we feel pained by the stored-up energy which seeks for utterance and has lost its accustomed channel and instrument.

So we see in every person certain peculiarities of outward attitudes, motions and actions, which set him apart from every other person, and which, at the same time, are the source of a great deal of his personal comfort and ease. Long established habits and customs, that for generations have become the common property of a whole nation, will mark every man more or less as an Englishman, Frenchman, German or American, etc.; and these peculiarities have become so firmly established, that with the utmost exertion they

can not be laid entirely aside; and a harsh and sudden interference with them will make life utterly wretched, until years of newly established modes of life will gradually establish a less painful and a more easy and satisfactory channel in which the life energies may again flow.

As with the body, so it is with the mind. The cells, with their filaments and nerve-threads of the brain, the instruments of the mind, are also more or less firmly set and consolidated into certain accustomed modes and channels of thought, and any sudden interference with the established arrangement will become the more painful, the more firm and solid the structure of the individual brain is. So it comes about that few people are inclined to listen patiently to arguments that seek to change the established habits of their thoughts or their convictions, while with others a change is almost impossible, because the established connection is too firm and solid, and the consequent satisfaction of their own convictions and modes of thought so great, or the resulting pain so severe, that the mind shrinks with terror and the greatest feeling of hatred and opposition from anything and anybody that, by argument or any new mode of reasoning, would attempt to bring about a change. If any change in such persons is attempted, it must be by very gradual and persistent influences, that build up gradually and imperceptibly a new channel for the new thoughts.

A man's religion and his religious convictions and beliefs are generally his deepest and most constant manner of thought and feeling. If a man's religion is worth much, either to himself or to anyone else, it forms and shapes the whole individual life, and is the channel through which his innermost soul-life finds utterance. It is therefore not surprising that a change in religious thought and conviction is connected with

the deepest change of feelings, and that it is resisted with the greatest bitterness and hatred. Religious wars, religious debates, religious writings and papers, have always been the fiercest and most merciless in the whole compass of human history. As soon as advanced study and new developments have brought a change in religious convictions and views of some, they have always been met with the bitterest opposition and denunciation of the great majority, because they were the source of great and actual suffering in the minds of those who did not coincide, and yet felt that there is something irresistible in the views or arguments of their opponents.

During late years we have had a striking illustration of this in the opposition which the Higher Criticism has met. A great deal of bitterness has been manifested on the side of those who never had either the opportunity or capacity to enter deeply into the matters in dispute. This bitterness has arisen simply from the fact that the views advocated did not coincide with old and established convictions and beliefs to which the mind had become accustomed. Take, for example, the statement that the final chapters of the prophet Isaiah, as we find them in the Old Testament, were not written by Isaiah, but by some unknown person or persons towards the end of the Babylonian captivity. The mere enunciation of this statement has produced the most violent opposition and denunciations. The complaint is often made by prominent theologians, that such criticism will destroy the Bible. Even doctors of divinity will allow themselves, in the excitement of their feelings, to make such complaints, with apparently the deepest sorrow and pain in their hearts. This is simply because they have not been accustomed to this thought; for they do not hesitate to say the same thing of other parts of the Bible,

without in the least considering that they are injuring the Bible or Christianity or the church. They all teach that many psalms were not written by David, but by unknown authors after him, and some even during the Babylonian captivity. They all teach that large portions of the Proverbs were not written by Solomon, but by unknown authors after him. They all teach that the description of the death and burial of Moses, as we find it in the last chapter of Deuteronomy, was not written by Moses, but was added by a later and unknown writer. These statements meet with no opposition, and produce no fear nor sorrow, simply because their minds are accustomed to them. But as soon as the same thought and the same argument is applied to a new part of the Bible, the unaccustomed mind revolts in pain and horror, and gives vent to its injured feelings in forebodings of evil and bitter denunciations. The one who dares to make this new application of an old thought must necessarily be a heathen and a publican to them, because he has no respect for the feelings and convictions of the *many*.

These are the reasons why the new department of theological science, called the Higher Criticism, is by the *many* considered as in its nature and necessary tendency an enemy of the Bible. The fact upon which this view is based is that during late years many attacks have been made by theological writings, under the name of the Higher Criticism, upon the doctrine ot the inspiration of the Bible as generally held heretofore by orthodox churches.

What is this Higher Criticism? The name is very modern, and it is also very distinct from any other branch of theology. It is a part of *Biblical criticism*, and yet very distinct from what has, until recently, been understood by that name. Biblical criticism as a science has existed ever since the church has been

obliged to depend upon copies and transcripts for the text of the Bible. Biblical criticism has always meant, and means now, that department of theological science which teaches us how to find what the original text of the various writings of the Bible was, or what the probabilities are for or against a certain reading as contained in the several copies transmitted to us.

This well-known branch of theological knowledge has gradually established certain rules or canons of criticism, which are acknowledged and applied in theology, as every other science has its established laws and rules. Such are, for instance, the two fundamental rules of Bengel, that *the more difficult reading is to be preferred*, and *the shorter reading is to be preferred.* This criticism deals with the contents of the Bible only in so far as they can be proved or disproved to be true to the original writings. It does not pretend to form or induce any judgment in regard to the absolute or relative truth of its contents. Biblical criticism, as a well-established branch of current theology, in contradistinction to the Higher Criticism, guides the judgment in regard to the formal identity of the written or printed words compared with the original writings.

The Higher Criticism claims to do not only this, but a great deal more. It claims to guide the judgment to an acceptance or rejection of the words and sentences of the Bible, not on the ground of their being true or false to the originals, but on the ground of their being true or false to history. The Higher Criticism is not so much a criticism of the *text* of the Bible, as it is of its *writers.* It is not content with establishing the original text, but it seeks to establish the conscious or unconscious *motives* of the original writers, partly from the text, its language and phraseology, partly from the comparison of circumstances as contained in the different parts of the Bible, and partly from extra-

neous history. Then also the question is asked and answered, whether the different parts of the Bible were really written at the times claimed and by the writers whose names they bear. The confessed object in doing all this is to establish clearly what human elements there are in the Bible, and to what extent they entered into its composition.

The common Biblical criticism either accepts the original writings of the Bible as inspired, or it leaves the question of inspiration untouched and undisputed. The Higher Criticism takes up this very question, and analyzes the Bible in order to submit it to human reason for judgment concerning its inspiration. The distinctive sphere of the Higher Criticism, then, is the question of the inspiration of the Bible. All its researches, criticisms and analyses are made with a view to this one point.

The fact that the name of this branch of theological science is of very modern date, might be taken by some as a proof that this inquiry had never been made before; but this would be a wrong inference. This subject has been investigated from the earliest centuries down to the present time. The new feature about it is, that theology has never, until these modern times, allowed the question to be argued as legitimate for Christian orthodoxy. The different churches in America are without any state-control. Each church, responsible in matters of religion only to itself, builds its own churches, schools, colleges and universities, and educates its own ministers. The consequence is, that any change or enlargement of religious views becomes nearly impossible, except as the different members of each religious body are gradually and by imperceptible steps influenced from without their own organization. If within their own institutions a professor and teacher, or a minister, should diverge to any extent from the

established form of dogma and belief, the church would immediately oppose and expel him as a deserter and apostate, or at least as untrustworthy.

This condition of things must necessarily result from the independence of each religious body; for the majority must always rule, either by open vote, or by the influence of its support, which would be withheld as soon as anything is taught in opposition to the common conviction and belief. Each church must have its standard and symbol, and for the sake of self-preservation is compelled to hold all its members, and especially its leaders, strictly to the letter. From the very necessity of the case only a Lutheran can be a regularly established teacher in the Lutheran body, and only a Presbyterian in a Presbyterian body. But in order to be a Lutheran or Presbyterian, it is necessary to remain strictly within the lines of their respective church-doctrines as laid down. Thus it results, that the greater the religious liberty of a country and nation, the stricter will the denominational lines be drawn, and the greater is the obstacle to any change or enlargement of religious beliefs. If any change is to come, it must come from influences outside of each denominational body, and these influences must be so gradual and mild, as not to call general attention to themselves. As soon as they would be generally noticed, they would at once find opposition and be crushed out. The churches left entirely to themselves must become more and more consolidated in their individualism, and opposed to all change and progress. This has actually been the experience of all church-life in this country. America is pre-eminently the land of sects and churches.

This would ever remain so under the existing religious liberty, were it not for influences from without. In the first place, each denomination influences every

other one in the direction of toleration, but this influence extends only as far as they differ. In doctrines that are held by all alike under certain strict lines, no change or progress is possible, unless the impulse comes from churches differently constituted. An entirely different condition of things prevails in Europe. The colleges and universities, where the ministers and and teachers of the churches are educated, are under the control of the state, and responsible to no authority of any majority in regard to their doctrines and honest investigations. Each professor in his own department teaches such doctrines as his own investigations and convictions demand. Each student hears such teachers and lectures as please him, and whenever he is ready to take his place as religious teacher, he submits himself to the examination of an impartial board and enters upon his duties of minister on the strength of his knowledge and moral fitness, and not on the strength of his denominational confession.

The result is that no barrier stands in the way of enlarging the domain of any branch of religious and theological knowledge in any direction. All theological questions, dogmas and tenets can be investigated and inquired into without coming in contact with any denominational authority. In this way it has resulted, that from the lands where religious freedom is not the law, the impulse has gone forth to change and enlarge the church-doctrines of that country where, from excess of freedom, people are binding themselves down to hard and immovable lines of thought and forms of doctrine. The doctrine of the inspiration of the Bible is one of these dogmas upon which no investigation or question was allowed by the orthodox churches. They demanded an unreserved surrender of all individual reason to the orthodox statement in which it was formulated.

But such questions cannot be avoided; they demand an answer. During the early centuries of the church inspiration was yet a living fact, and would not allow itself to be analyzed and dissected by logical treatment any more than you can to-day get the consent of a living body to be dissected. In those early days the church stood aghast before the character of Christ as he had lived and died among them. They stood in awe before the magnitude of his miracles and his resurrection. They were too deeply impressed with the force of his words and the message of his embassadors to have any question come up in regard to the supernatural power manifested in all this. The events were too recent and public, the power of the word was too evident, to admit of any question. The Holy Spirit of God was felt in every word spoken and every doctrine taught by the apostles. It was different from anything ever done or taught by man. It was not possible for the believing and ecstatic mind of any man, just come out of the darkness of heathen speculations, to enter upon the analysis of inspiration. It was a powerful living fact. Any doubt concerning the inspired foundation of Christian tenets placed the questioner in strict opposition to the church.

But the question was argued. In the second century Celsus wrote on the subject, and Origen answered him. In the third century the question was argued by Porphyry, and answered by Methodius, Eusebius and Apollinaris. In the fourth century the Emperor Julian took up this subject in his writings, and the whole universal church answered him. When the Catholic Church gained power and became despotic, it debated the question with fire and the sword. After the Reformation, in the seventeenth and eighteenth centuries, the deists in England and the rationalists in Germany, France and the Netherlands took up the

subject, but the orthodox church simply condemned them as enemies for demanding an investigation into the question of inspiration.

For the orthodox church there was but one way to deal with this question. That was to demand an unconditional faith in the inspiration of the Bible. Whoever would not subscribe to this without any explanation or investigation could not be considered as inside the church lines. The only answer allowed was the declaration that *nothing in the Bible is against reason, though many things are above reason and only a matter of faith.*

Calovius, born in Prussia, A. D., 1612, was the embodiment of the Protestant Scholasticism of the times. He is the author of the theory which is usually denominated the *Orthodox Protestant* theory of inspiration, and most of the leading theologians of the orthodox church followed him. He taught that nothing in the Bible exists that is not divinely suggested and inspired. The doctrine was rigidly interpreted by the orthodox church to mean that no mistakes, no solecisms, no imperfections of any kind exist in the Bible. Whoever could not subscribe to this was denounced and treated as an enemy to God and his church.

This position was carried so far, that some of the most prominent orthodox theologians considered it their duty to believe that Peter's wife's mother was cured of the fever at three different times by the Lord, because it is related in three different ways by Matthew, Mark and Luke. According to the first, Christ touched her hand and she arose. According to the second, Christ took her by the hand and raised her up; and according to the last, Christ simply stood over her and rebuked the fever.

However, with Schleiermacher, born in Prussia A. D. 1768, a new spirit of inquiry entered the church. In-

sisting on its rigid and exclusive lines, the Church of the Reformation had almost made universal shipwreck. Unbelief and skepticism reigned supreme. Philosophy had taken the place of theology inside as well as outside of the visible church. Christianity was universally considered a thing fit for the dark ages only. Schleiermacher brought a new spirit into theology. He showed that instead of killing thought and reason, Christianity corresponds to the highest requirements of the human soul. He showed it to be the most reasonable thing, because the most necessary for the actual needs of humanity. He opened up inquiry into the conditions of Christian growth, in the individual as well as in history, and demanded not only the exercise of faith, but also of reason and thought. Under his preaching theology again became a living and breathing organism, instead of a bloodless skeleton of dry dogmas. He was not afraid to inquire into the reasons for his faith, and made research and investigation on the lines of science, philosophy and history, a part of the business and duty of a theologian. Such it has remained to this day, and it has put new life into Protestantism. Schleiermacher, like a Moses in the wilderness, smote the barren rock of theology with the rod of faith in God and his revelation, and at once the desert showed a living stream of water flowing, and the church drank, and gained new strength and life.

He did not formulate any canons for the Higher Criticism, nor did he invent the name. He was not even clearly conscious of the new departure Christian theology had taken under his leadership. He simply did as Luther had done before him. He found the question of the inspiration of the Bible investigated by the enemies, and defended only by a barren assertion on the side of the church. He did not enter deeply into the philological and historical analysis of the ele-

ments of the Bible—he had no time for this; but he insisted upon his divine right to enter into this question, and to answer it for himself, if not for the church, as far as his Christian reason and consciousness demanded an answer.

So far he had followed the footsteps of the great reformer of the sixteenth century, and the prominent teachers and writers of the church during the early centuries, who strenuously opposed the doctrine of the Montanists, that the inspired writers were in a trance when they wrote, and were the unconscious instruments of God. They all emphasize the conscious human agency of the writers, and consider inspiration to consist in the use made of the human faculties by the divine Spirit. They refer to the memory of the apostles as being the foundation for their written gospels and doctrines. They speak of Job as a poem brought from heathen lands, and find solecisms and imperfect grammar in other parts of the Bible. The ideas of inspiration held by the earlier church may be summed up in the words of Athanasius: "The Lord is in the words of Scripture." The Christians of the early church looked upon the Bible as God's book, but man's composition. For this reason they did not cling to the words and form, but allowed the originals soon to be lost, and the copies to be very inaccurately made. Irenæus, in the second century, states that the different texts in his time vary much, and Origen at the same time found it impossible to restore the original reading of the Bible at every point. The Septuagint translation of the Old Testament, made in the third century before Christ, and the text we have now, show by their great variance that the translators could not have considered inspiration to inhere in the words and phrases. These were also the views held by Calvin.

Luther had the same ideas about inspiration. His great mission was to put new flesh and blood and life upon the dry and decaying bones of scholastic and dogmatic theology, by opening the forgotten fountain of faith in the merits of Christ alone. "The just shall live by faith!" was the banner he was to carry against and through the ranks of the enemy, until victory made the church again triumphant. This was his mission, and he accomplished it by throwing his whole life into the work. In his progress he had also come upon the question of the inspiration of the Bible; but he had no time for a painstaking and extended investigation, such as could be accomplished only by years of labor in this especial field. Yet he did not follow slavishly in the bare repetition of the formulated dogma of the mediæval church. "Luther claimed that the Scripture was to be interpreted by private judgment, not by authority." He used his Christian liberty, his enlightened reason and Christian consciousness. He knew and held firmly, through a divinely inspired faith, that the Bible was the rock of his salvation, whence the streams of living waters flowed that restored his soul, when the dry sands and scorching heat of sorrow and despair had almost consumed him. He had experienced Christ to be his Saviour, and he knew that he had found him nowhere else but in the Bible. The Bible was to him the word of God, beyond doubt or dispute. But when he came to analyze and reason about the different parts and elements of this inspired book, he saw in it human agencies, human nature, human experiences, human ignorance and human elements of various kinds. As the visible book to him was made of paper and ink, of words and sentences, of grammar and language, yet in it all containing the gracious word of God to a suffering and perishing world, so also the men who wrote the book were

to him but men, with all their human imperfections and imperfect minds and souls, yet with it all driven by the Holy Ghost to speak and write the words of divine truth and knowledge, which they could not have known and spoken of themselves.

Christ and his salvation, as he had found them in the Bible, and as they had become to him a personal experience of a new and heavenly life, were the great canon and rule of criticism and judgment for him. This is what formed his Christian inner consciousness, *the higher light* by which he interpreted inspiration. With this he stood squarely upon the rule and canon which Christ had laid down, John vii. 17, and which always has been, and always will be, the fundamental and only safe rule for every true Christian: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Luther was a brave man, and was not afraid to assert the truth as he saw it. He saw that the Bible was the word of God, and he boldly said so. At Worms he solemnly declared, although the fate of John Huss stared him in the face: "Unless I am convinced, from the clear words of the Bible, that I have erred, I can not retract!" But when he wrote his commentaries, and looked at the Bible as the word of God coming through men and human history as God's instruments, he saw the human elements in the Bible, and was not afraid to point them out. Inspiration appeared to him like a carpenter cutting with an axe having a ragged edge. The block is rightly cut and squared according to the true measure; there is no mistake or lack in the fitness and usefulness of the block that is cut; it is neither too large nor too small for the exact place in the building; but the marks of the imperfect edge are to be seen on it, and will remain as long as the block exists. So Luther could not help seeing the

human elements in the divine book. He speaks of it as containing hay, straw and stubble, and finds St. Paul's argument insufficient (Gal. iv, 9, *sqq.*), and St. Matthew inaccurate in chapter xxvii. 9. He speaks disparagingly of the Book of Esther, calls the Epistle of St. James a letter of straw, and doubts the inspiration of the Revelation of St. John. Again, he speaks of the writers pouring out their whole heart in the Bible.

He did not deny the truth of what St. James said, but he saw that the writer, as it appeared to him, had but imperfectly and obscurely apprehended the truth revealed to him, and so had but imperfectly and obscurely written it. Luther did not deny the truth of what St. Paul said, but he saw that the apostle tried to support his statements by wrong conclusions and false reasoning and logic, and he was no more afraid to say so openly and plainly, than St. Paul was to tell St. Peter to his face what he thought of him, when Peter preached one thing and practiced the opposite in regard to Jewish ordinances. (Gal. ii. 12.)

Luther clearly saw the difference between the human and the divine in the Bible. He distinguished between the human instruments and the power that drove them. He saw that men, of their own knowledge and power, could no more have written the Bible, than they could reach the sun, moon and stars with their arms; but he saw also that this inspiration did not exclude human and imperfect knowledge, judgment and reason, but had used them for the purposes of divine revelation. He considered it a part of the duties of theology to "search the Scriptures," and obtain a clear and satisfactory conception, in a scientific way, of these human elements and instrumentalities; but he had neither the time nor the opportunity to do this part of the work. He had a

greater work to do. He was to set in a clear light the perfections of the divine Christ, instead of tracing the imperfections of the human Peter, Paul and James.

If the church of the Reformation had continued to build their theology on this foundation, so boldly and broadly laid by Luther and Calvin and the fathers of the post-apostolic church, instead of declaring every one an infidel and devoid of salvation that dared to conduct a reasonable investigation into the doctrine of the inspiration of the Bible, the sorrowful times of universal rationalism and moral degradation would probably never have come over Europe, as they did during the seventeenth and eighteenth centuries. But such was the curse of God which came over the church, because its theologians instead of using the new light of the Reformation to set free and elevate human thought, reason and knowledge into the higher freedom of the children of God, tried to render it more captive and impotent than ever, by demanding an absolute surrender of all free thought and investigation to bare and senseless repetitions of scholastic formulas and hair-splitting distinctions. The Protestant church of those times had abandoned the living Christ, and had adopted instead a *corpus doctrinæ* as the foundation of salvation. It was but too true what Goethe says in his *Faust:* Entflohen "ist der Spiritus, das Flegma ist geblieben."

Schleiermacher stepped out of this darkness into the light, and took his stand boldly and squarely on the position Luther and Calvin had marked out in regard to the question of inspiration, and "rendered unto Cæsar the things which are Cæsar's and unto God the things that are God's." Other theologians followed him, and marked out more clearly this department of theological science, and gave it the name it now has, the Higher Criticism. Among them we find the names of

Zeller, Hupfield, Plank, Kostlin, Graf, Hilgenfeld, Keim, Holsten, Ritschl, Bruno, Baur, the leader of the modern Tuebingen school, and many other men of learning and eminence.

Let us now ask the question: What has this Higher Criticism done to benefit the church at large, and what will be the permanent gain? The greatest benefit so far has been, that the church at large has been forced to occupy Luther's and Calvin's position of liberty of conscience in regard to the investigation of the doctrine of inspiration. A Christian minister is now allowed, by the church at large, to have his individual views on this subject, according to his personal Christian consciousness and judgment, without being liable to be put outside the pale of the church for exercising his freedom of conscience. The church at large does no longer prohibit to its ministers and members the privilege of a full and conscientious study and search into all the different elements and ingredients that make up the Bible, and to form a conscientious judgment in conformity with the result. She does no longer demand, as an absolute condition of membership, the hypocritical confession of a belief and faith in what appears to the individual Christian an absurdity and to be contrary to honest reason.

I know very well, from personal knowledge, that many individual members, and even whole bodies of special churches, will not yet concede this freedom; but at the same time I can not help seeing the leaven of Christian liberty at work among them. The time will surely come, also for them, "when the true worshipers shall worship the Father in spirit and in truth," instead of pledging themselves to meaningless dogmas and confessions.

Christianity must always have a body of clear and intelligible statements for its doctrines and theology.

Mere feeling and individual sentiment can never constitute the foundation for Christian faith and hope. Truths that can be intellectually apprehended are the only ones that can have any saving power in them, for they alone can be made a part of human life and character. Take, for example, the central Christian doctrine of Vicarious Atonement. The simple belief, as a mental process, that Christ died for sinners, and that all sins are forgiven to him who accepts this fact as true and relies on it, is a snare and delusion that has sent many a hardened and unrepentant sinner to destruction. Standing alone as a simple dogma, without being in vital connection with the doctrine of the new birth, repentance and sanctification, it is not true in fact, nor is it intellectually intelligible. Standing alone, it is a doctrine that will confirm the sinner in his sinful indifference, and plunge him deeper into perdition. As such it will kill all moral growth and soul-life. Living specimens of this kind of faith are not uncommon. A man may actually accept this dogma with an honest consent, and really believe with a true assurance of his mind, that for Christ's sake his sins are forgiven every day, as soon as he prays his *pater noster*, and yet be a common drunkard, a wife-beater, a libertine and habitual thief, without any change for the better. This man uses the doctrine as a charm, and believes the dogma as he believes in a rhyme for witchcraft. With him there is no intellectual and reasonable truth that can help his soul and save him from sin and perdition. This doctrine can be a power for salvation only to him who sees in the death of Christ the eternal hatred of God against all sin and the love of God for the sinner; that will turn and come to him with sorrow and contrition for his past life, and a true and lasting change towards holiness. As a life-giving truth this doctrine cannot be reduced to a cut-and-dried dogmatical form

that is adaptable to every individual. Each soul must accept it according to its peculiar need, experience, capacity, education and individuality. For each soul it must be a living fact, the life of Christ entering into the life of the believer, in order to be a saving truth, or any truth at all that man can understand and grasp.

The doctrine of the inspiration of the Bible must likewise be of such a nature that man can grasp it and assimilate it, otherwise it will be simply a "letter that killeth," 2 Cor. iii. 6. But this reception and assimilation is not possible, unless each Christian is allowed to receive and believe the doctrine in such a form as his inner soul-life demands and his Christian conscience approves. The right to do this is what the Higher Criticism has gained for the church at large.

A second benefit is the large body of critical, historical and philological facts which the Higher Criticism has accumulated for future use. No one can read the works of Baur and other writers of the Tuebingen school, the most radical and skeptical in the whole domain of modern theology, without being enriched with new facts and deeper insights into the structure of the Bible and the history of the early centuries. The church wants such facts in order to gain a true conception of Christian doctrine. But here we must distinguish between the facts accumulated and the conclusions drawn and judgments formed by these men. The facts are the results of their industry and intelligent observation. The church need never be afraid of them. The more she has of them, the richer she is in knowledge, and the more weapons she has to defend the truth. But the conclusions drawn by these men are often very wrong. Many of them have no judicial minds, and often miss the mark. The men of the Tuebingen school are mostly of this kind; and they have themselves, in late years, given up and

abandoned many of their most extravagant and radical views. Every intelligent man can judge for himself, as soon as he has the facts to judge from. But the freedom and right of judgment must be reserved.

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